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POETRY.

For the Churchman.

GOD OPES THE WAY.

A HYMN FOR THE TIMES.

I.

I'll weep no more—for tears are shame!
No more I'll sing; my harp is still:
But I have yet a soldier's name,
And still the battle-note can thrill;
The humblest voice may sound alarm;
Ho, then! for CHRIST—arm, soldiers, arm!

II.

Our foes are many a barbarous clan;
Yes—and the iron hordes of Rome!
But up! what!—sleep'st thou, Christian man,
While these make havoc of our home?
Kings—hosts, are theirs—and gold, and towers:
But count them not!—the LORD is ours.

III.

Blow up the trump! Send warning forth,
To every land CHRIST's sons have trod;
Call up from South, and East, and North,
The strong Church Catholic of God!
Peace, doubtful tongue! nor stammer Nay;
Have but the heart—GOD opes the way!

IV.

Ho! to the British legions strong;
Ho to the Swede—the Dane—the Russ!
Let these but roll the cry along,
And GOD's wide world shall wake for us!
Once more shall old Nicæa speak,
And far Armenian, answer Greek.

V.

Think ye the Hindu world, shall hear,
And send no echo to the sound?
Exulting nations shall give ear,
And Himmalayah's heights resound;
For not in vain, their torrid air
Martyrs the northern bishops there!

VI.

Copt, Abyssinian—from the dust
Of ages, shall their raiment shake;
And many spirits of the just,
In these degenerate sons awake!
Dry bones they are—but GOD can raise
Old Antony, and Athanase.

VII.

And where the pirate lurks along,
By old Numidia's hallowed shore,
Or Carthage, echoes back the song
Of idle rover to his oar,
Altar and column yet shall tell
How Austin died—how Cyprian fell.

VIII.

Wake, CHURCH OF GOD! 'tis not for thee
Like Dagon on the earth to lie;
Be all thou hast a right to be,
And wear the name CHRIST calls thee by!
Mother and bride—I deem it shame
Thou shouldst not wear thy spousal name.

IX.

Mother! thy spoiler is thy child!
The Roman scarred the Saviour's side,
And now, the Roman, reconciled,
Scars the fair bosom of his bride!
Mother—thou couldst not see before,
That earth could bear one Judas more!

X.

But, light this world-wide zone of fire,
'Twill hedge the Latin scorpion in;
Etna and Alp—a funeral pyre
Forever, to the man of sin!
Tours and Milan were fuel then,
To burn the dragon in his den!

XI.

Once more Byzance were Constantine's;
The LORD can make it ours, once more:
Ay—priests should bless the sacred signs,
Again, on St. Sophia's floor;
Again, her cross should tower in air,
O'er Earth's apostles, councill'd there.

XII.

LORD—but it makes me strong to think,
How then would quail the hosts of Trent!
How Rome's outnumbered hordes whuld shrink,
Before that holy parliament!
Rome's patriarch too, should hear the call,
And Rome herself obey, or fall.

XIII.

Up! let your sword with prayer be bright!
Our Captain CHRIST shall lead us through;
Though strong our foes,—the red-cross knight
Ne'er calls his Captain's ranks too few.
Faith, be thy shield; thy watchword—Pray:
Have but the heart; GOD opes the way. C.

THE SUCCESSION OF PROTESTANT BISHOPS ASSERTED; OR, THE REGULARITY OF THE ORDINATIONS OF THE CHURCH OF ENGLAND JUSTIFIED.

CHAP. IX.

That the Lambeth Registers are genuine.

(Concluded.)

Mr. Ward is very unfortunate in the choice of his proofs against this Register; for here is another record besides, that looks Mr. Ward (or his friends, if he is dead) full in the face, and that is, the letters patents, which are dated the 6th of December. Now he could not be consecrated before this mandate, without running himself and his consecrators into the guilt of a Præmunire; so that we find Parker was not consecrated before the 18th of September, notwithstanding that Hollingshed calleth him a bishop before that time. There are a number of other records to be referred to, upon this occasion, if so trifling an objection deserved so much trouble; for what is there more common than to call a man bishop when he is elected, and publicly designed to be consecrated to that office? But it seems in Mr. Ward's eye that Hollingshed deserves more credit than all our public records, civil as well as ecclesiastical, which all conspire in the proof of Parker's not being consecrated until December. I have often heard that the exactness and fidelity of private historians have been tried by records; but I never heard before that records were to be tried by private historians. Not that I charge Hollingshed with any unfaithfulness in this case, for he only uses the common modes of speech, of calling a man a bishop when he is elected into that office; I only show the unreasonableness of these inferences, which distracted brains put upon words that will not bear it.

Equally weak is his next objection out of old Stow, relating to Grindal, bishop of London, because Stow calls him bishop absolutely at the celebration of the French king's obsequies in September, 1559, "whereas it is plain that he calls Parker and others, bishops elect only, who according to them were consecrated at the same time, and this pretended consecration of theirs too was after this September mentioned in the objection.

But however, lest his friends should think I despise his objections too much, I shall abridge this objection in the strongest terms I can.

"Grindal, according to Mason's register, was consecrated the 21st of December, 1559; but Stow calls Grindal bishop of London on the 9th of September in the same year; therefore the Lambeth register must be false, because Grindal was above three months before consecrated, according to Stow, that faithful historian."

This I take to be the strength of his argument.

Now, for argument sake, I will give up this consecration on the 21st of December, and will grant that he was consecrated before. But where? At the Nag's Head. When? Dr. Champney will tell you it was in the beginning of November; but then, here we are at a loss again; for November is after September, as well as our December is. So that by this, Grindal must be consecrated thrice: by John Stow, before the 9th of September; by Neal, Champney, and Ward, at the Nag's Head, in the beginning of November; and lastly, by our register, in December.

Spectatum admissi risum teneatis amici?—Away with such trifles!

"His seventh objection against the Lambeth register, arises from the different names of that pretended Suffragan, Hodgskins. Sometimes he is called John Suffragan of Bedford, sometimes Richard Suffragan of the same place; in one place Richard is put out, and John put in—Dr. Butler calls him John Suffragan of Dover, and Sutcliff says, there were two Suffragans; the Queen's commission mentions also two, John Suffragan of Bedford, and John Suffragan of Thetford."

Now I would fain know, how these mistakes affect this record; these people that he mentions, as thus mistaking the names, are very different from the record; and shall the blunder of a transcriber have such an effect as to destroy the original? This I am sure is somewhat new. The truth of what any man writes from any record, is to be determined by that record. If what he has transcribed is false, that is not to be imputed to the record, but to the transcriber. This is the common practice of the world, but it seems it is not the practice of Ward and his friends, nor is it worth my while to persuade them to act otherwise.

The eighth objection is, "That there is no coherence between Mason's Lambeth records, and those Mr. Goodwin uses in his catalogue of bishops. For they differ sometimes in the day, sometimes in the month, and sometimes in the year, as appears in the pretended consecrations of Grindal, Horn, Gueast, Piers, and others."

This is a formidable argument, I own, and it must unavoidably destroy the credit of this Lambeth register. But, as far as I can see, there is but one misfortune that attends it, and that is, that there is not a word of truth in this whole relation; and what a pity it is, that so fine an argument should be spoiled, only for the want of so simple an ingredient as this is!

I will put the proof of this upon the issue of an examination into the coherency between these two writers, in their accounts of the consecrations of those four bishops, which he has brought as instances of this disagreement, viz., Horn, Grindall, Gueast, and Piers.

Mr. Mason gives us this account of the consecration of bishop Horn: "Robertus Horn, cons. 1560, 16 Februarii a Matth. Cantuar, Tho. Menev. Edm. London. Tho. Covent. and Litchf."

Bishop Godwyn gives this account of it: "Februarij 16, 1560. Robertus Horn in Episcopum Wintoniensem consecratus est."

In both you see he was consecrated the 16th of February, 1560. Bishop Grindall, according to Mason, was consecrated the 21st of December, 1559, and so we find him in bishop Godwyn. Gueast, in Mason, is consecrated the 24th of March, 1559, and he is the same in Godwyn. Lastly, Piers, in Mason, was consecrated April 15th, 1576; the same in bishop Godwyn.

All that I conclude from this examination is, that Mr. Ward, if he is dead, was, when alive, a true trusty member of the Church of Rome, and knew how to defend his Church, and oppose her adversaries, as well as the best Jesuit of them all; and let any of his surviving friends deny me this if they can.

"We are come at last to discover many insignificant and ridiculous circumstances in these records, such as become not the gravity of such a relation, and consequently quite destroy the credit of these records" with a man of judgment, as Mr. Ward was.

But what are these ridiculous circumstances? Why, they are "1. A sermon and a communion. 2. A concourse of people. 3. The queen sent to see if all things were rightly performed. 4. Answer was brought her that nothing was amiss, only Miles Coverdale could not be prevailed with to vest himself in any canonical ornaments, but had on only his side woollen gown all the time of the consecration. 5. That the lawyers assured the queen, that this gown of his could not cause any defect in the consecration. Sixthly, The chapel was adorned with tapestry owards the east end, and a red cloth on the floor."

Now all these circumstances, excepting the first and the last, are false, and not to be met with in the record, as the reader may see, if he consults the register. Indeed, Miles Coverdale's habit is taken notice of, and no wonder, because it was singular, and indeed so are the habits of all the rest; but not a word of the lawyers bringing the queen word, that this was no defect. It is neither the adorning of the chapel, the sermon, nor several other circumstances of this nature, can affect these records, because every body knows that those *punctilios*, in such public transactions as this was, are in other registers, as well as in this; but it is what this sly forger himself has brought in, that maketh these records look contemptible, viz., That the queen sent to see if things were rightly performed, and *secundum artem*, as he calls it, as if she had been suspicious of the capacities of the bishops to know when they did right, or when they did wrong: That she sent her lawyers there to this purpose. Not one word of this in all the record. So that here we have again more forgeries; a record forged for us, by Mr. Ward, or some of his kidney. So that all his arguments, which he has spun out into a very fine length, which are founded upon this forgery of theirs, are not to be taken notice of by me, in a vindication of the Lambeth register; for there are no such premises in that register, to draw such conclusions from, as the reader may see with his own eyes; therefore let us farther see what he has to say next against this record.

"There are besides these, several other considerations, which not a little lessen the credit of the Lambeth register, especially this, that it was never seen, nor so much as spoken of, before fifty years after that pretended Lambeth consecration."

Here we find the tables turned upon us; we have often urged the falsehood of the Nag's Head fable, because it was no sooner produced; and now they bring the same argument against us, but how justly any body may determine, who considers that when records are produced, there is something said by the adverse party, that maketh such a testimony necessary; but if nothing of that nature happens, to produce records would be trifling and insignificant. For there was nothing said by the Popish writers, in all Queen Elizabeth's reign, that could make their testimony necessary. The controversy then turning upon the legality of our ordinations, the fact of the consecration was never disputed, and no ludicrous Nag's Head business ever thought on; yet no sooner was this fable urged, but out came the records, and it was time enough then; for until they came to invent a false consecration upon us, where was the necessity of producing the register of the true?

But were these registers never talked of, till fifty years afterwards? Here again Mr. Ward is out in his history, for all the lords and commons of England very publicly refer to them, in an act of Parliament, within seven years after the time of the consecrations, which they are registers of. For upon a dispute whether King Edward's ordinal was sufficiently established by law, by the act of the 1st of Elizabeth, the Parliament, in her eighth year, took this into consideration, and declared by another act of that session, that this form was lawful, and sufficiently established; in which act, among other things, there are these words, which do plainly refer to these registers, viz.

"That every thing requisite and material hath been made and done as precisely, and with as great care and diligence, or rather more, as ever the like was done before her majesty's time, as the records of her majesty's said father and brother's time, and also of her *own time*, will more plainly testify and declare."

Here you see a very public testimony given to these records, within seven years after the consecration. Again,

Archbishop Parker himself published an account of the consecrations of Queen Elizabeth's first bishops, in his excellent book, entitled "Antiquitates Britannicæ," printed in the year 1572, in a spare leaf, after the arms of all the bishops of England, and before the life of Augustine, the first archbishop of Canterbury, you have the names of the persons consecrated, the time when consecrated, what university they were of, and what school degrees they had taken, and I hope this is another publication of these registers, at a time when all parties concerned were then living, at least most of them were; for it was within thirteen years after the time of this consecration.

Again, the author of the history of this archbishop's own life, has these words of his consecration: "Anno Domini 1559. Cantuariensis Archiepiscopus electus est a Decano et Capitulo Ecclesiæ Metropolitanæ Cantuariensis, posteáque eodem Anno 17 December, adhibitis quatuor Episcopis, Willielmo Cicestrensi, Johanne Herefordensi, Milone quondam Exoniensi, et Johanne Bedfordiensi, lege quadam in ac re lata, Consecratus est." "In the year 1559, he (viz., Matthew Parker) was elected Archbishop of Canterbury, by the dean and chapter of the Metropolitical Church of Canterbury, and afterwards on the 17th of December, in the same year he was consecrated by the aid of four bishops, William Chichester, John Hereford, Miles, formerly bishop of Exeter, and John Bedford, according to a certain law made for that purpose."

And in the margin over against the account he gives of the bishops consecrated by Parker, we have these words: "Hæ consecrationes et confirmationes in registris apparent." "These consecrations and confirmations appear in the registers."

We find Mr. Ward all along very short in his examinations into the subject he writes of. I hope if he had been acquainted with these passages, he would not have been guilty of so low a part, as to assert that these registers were never heard of, nor published, until fifty years after the time of this Lambeth consecration; whereas it plainly appears that they were publicly referred to in Parliament, within seven years of the time, and that they were published in part by that very archbishop, about whose consecration all this dispute has happened, and in strict terms referred to in his life, written (probably) by his own approbation, and all this within thirteen years after the time that these things were transacted. If these are not plain testimonies, not only of the truth of these records, but also, of the falsehood of what Mr. Ward and his authors have said with respect to their not having been published until the year 1613, by Mr. Mason; I say, if this is not a sufficient testimony of that, I own I am at a loss to know what is.

But this is not all yet, we have another testimony of these records, being produced besides these, and that in this very controversy about orders, long before Mr. Mason engaged in this cause; this was in the conference between Rainolds and Hart. The account of this affair I shall give you out of Mr. Mason:

"When John Har, thirty years ago, denied our orders, as you do now; the learned Rainolds, out of the registers of Edmund Freak, by whom he was ordained a priest, and out of Matthew Parker's registers, by whom Freak was ordained bishop, transcribed the consecrations, which when Hart saw, he presently confessed, that he thought nothing of that nature could be produced; and therefore he agreed, that the whole argument should be erased and expunged out of the conference, that it might not be printed in it, being then to go to the press. This Rainolds told me. Moreover, in his epistle to that pious and learned man, Thomas Baker, rector of Soham in Suffolk, he signified the same in writing, because Baker was attacked from the same quarter, by some Popish prisoners in Framlington Castle; he consulted Rainolds by letter, whose letter they sent into Suffolk. I have it, being given me by my friend Edward Baker, after his father's death. Another copy, written by Rainold's own hand, is in the custody of my friend Henry Mason, (that learned divine,) formerly domestic chaplain to the right reverend father John, bishop of London, of pious memory."

By what has been already produced, we may easily discover that it is not truth, but faction, that makes Fitz-Simons, Fitz-Herbert, Champney, and Mr. Ward, so eagerly contend, that these registers were not made public until fifty odd years, to testify our consecrations, by Mr. Mason; and we all know, that where interest and faction concern themselves to bear down the most evident testimonies, it is in vain to contend; for such men will follow their own humors in spite of truth, and the most evident reasons that can be brought. But I freely own that such men, laboring under these unhappy circumstances, are more the objects of pity than resentment.

Therefore I desire the reader to consider the little weight that is to be put upon what Mr. Ward says, with respect to these registers not being made public in all the reign of Queen Elizabeth. But Mr. Ward goes on to prove this silence, from some of our writers of controversy in those days. An examination into this, shall be the subject of the next chapter.

COMMUNICATIONS.

For the Churchman.

CHILLINGWORTH.

NO. II.

Rev. and Dear Sir:—I conceive that in my last I put, in a fair and plain point of view, the reasons which should induce a consistent member of our Church to be slow in giving a full credence to the principles upon which the argumentation of Chillingworth against Knott, (not Ruett, as it was misprinted,) is conducted, however he might admire his exceeding logical adroitness. These were his being so much of a mere logician, the exceeding vacillation and unsteadiness of his moral convictions, the acknowledged fact of his being a latitudinarian, and lastly, that even at the time he wrote his famous book, he was a Socinian or Arian. I showed also the sense in which this last charge is to be understood, namely, that it reached solely to the extent of denying the consubstantiality and coeternity of the Son. And that these remarks might not be taken for the mere extempore objurgations of a newspaper critic, I gave the opinion of eminent critics wholly coincident with those I there expressed. In this present paper I shall take up two considerations, which in the last I wholly omitted: Chillingworth's honesty in remaining in a Church to whose articles he applied so much harsh and vituperative language, and his patristic learning. With regard to the first, I shall speak only hypothetically; upon the second, I shall give the opinion of one of his own friends. And upon the first point, be it remembered, that in the 34th year of his age, he believes that to sign the articles of the Church of England, "would be to sign his own damnation;" that he applies to some of them the epithets "false," "unlawful," "presumptuous," and "schismatical." (The first two epithets being applied especially to the assertion that the fourth commandment is binding on Christians.) That in direct reference, as it would seem, to the Nicene Creed, and the award of a Catholic council fully and solemnly received by his own Church, he declares the doctrine of Arius to be "if not a truth, at least no damnable heresy." Let all this strong and offensive language of a private theologian, against not only his own Church, but the whole Christian Church, be borne in mind; and let us take for granted that he was an honest man, and what conclusion will any man come to? Surely, that he left a Church whose requirements he felt so anti-Christian. No such thing. He remained in the Church to the end of his life. And what shall we say, if we find that all this time he was a clergyman of the Church? Surely, if this be the case, no one excuse can be found for him, nothing that can free us from the obligation of affixing the brand of moral dishonesty upon him in addition to that of unsteadiness and inconsistency. There is a full proof of his having been a clergyman at the time of his death. But in all the records of his life I have consulted, (and these are not a few,) there is no record of his ordination; and yet from his age, from his being a Fellow of University College, from his being celebrated as a divine before this time, from there being no record of his ordination in the eight years that intervened between his writing this letter and his death, the fair presumption is, that at this time he was an ordained clergyman. But nothing less than facts can afford a certain foundation for so grievous a charge as this; and though I know that to remain in a Church whose articles he disbelieved, was in no wise inconsistent with his latitudinarian principles, yet I will not insist upon it, because I cannot produce the date of his ordination. And if I could do so, I would without hesitation pronounce his conduct morally dishonest. That he was not without some tendency this way, we find by his own avowal, that on a certain occasion he had resolved on a signature without a full assurance of its lawfulness.

The second point is his patristic learning: and here, sir, I have but slight pretensions to set myself up as a judge. Yet I confess, when I saw Chillingworth receiving with such unhesitating confidence the wholly modern dogma of the infallibility of Rome; when I saw him taking the word of Perron and Petavius, as to the Arianism of the Anti-Nicene Fathers; I could not help thinking that the quotations with which his pages are so decked, were rather gleanings from the full bundles of other controversialists, than culled from his own reading. That my conjecture is right, will be seen from the testimony of his friend and admirer, Bishop Barlow, further on in this article.

And now, sir, to defend myself from the charges that might be brought against me very easily by any one who should have the patience to go through his work, and cull passages that are in favor of Church principles, and the dishonesty to bring these forward as a fair sample, I shall put in opposition some two or three passages. The first is the celebrated passage, which so broadly sets down the whole Bible, and nothing but the Bible, as the religion of protestants. The other three, if I should quote without the name of the author, would be considered rather to smell of Dr. Pusey, and the modern faggot.

"The Bible, I say, the Bible only, is the religion of Protestants. Whatever else they believe beside, and the plain, irrefragable, indubitable consequences of it; well may they hold it as a matter of opinion; but as matter of faith, neither can they, with coherence to their own ground, maintain it themselves, nor require the belief of it of others, without high and most schismatical presumption. I, for my part, after a long and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess that I cannot find any rest for the sole of my foot but upon this rock only; I see plainly, and with mine own eyes, that there are popes against popes, councils against councils, some fathers against others, a consent of the fathers of one age against a consent of the fathers of another age, the Church of one age against the Church of another."

This, sir, puts the matter upon plain ground, and the result is, that a private man of good abilities, and sincerity, may pick his religion out of the Bible, and neglect fathers and councils, as well as the Church in all ages; and that this is the plain and evident meaning, might be shown from many other passages. And this is the result of his own experience, an issue to which himself had arrived.—Yet look at his profession:

"Whatever hath been held necessary to salvation, either by the Catholic Church of all ages . . or by the consent of fathers, measured by Vincentius Lirinensis' rule, I surely believe and embrace."

This Catholicity of doctrine, is that which Pusey and his confreres, those *abominable semi-papists* of Oxford, the *New Babylon*, are perpetually talking of, and that same Vincent of Lerins, is one of the pet authors which they recommend; and *here they are both*, in Chillingworth! But the worst is behind, read on; in his letter to Mr. Lewgar, after giving the reasons for rejecting the infallibility of the Church as a foundation of faith, he goes on:

"I beseech you, pardon me, if I choose mine (i. e., faith) upon one (a foundation) that is much firmer and safer, which lies open to none of these objections, which is, Scripture and universal tradition."

Smelleth not this of Keble? Hath it not an odor of Oxford? Have we not here "tradition," that devil's drag-net with which Rome is catching gudgeons in the English Church, and Rumor is frightening them here? But worse is yet behind; we have in the same book the assertion made, that the evidence of the creed is altogether independent of Scripture in the following passage:

"To the third, I answer, that the certainty we have of the creed, that it was from the apostles, and contains the principles of faith, I ground it not upon the Scripture, nor upon the infallibility of any present, much less of your Church; but upon the authority of the ancient Church, and upon written tradition, which gave this constant testimony to it."

The consistent Churchman, who knows and feels that nothing but Church principle can with any chance of success oppose the Romanist, will be content to believe that Chillingworth was forced to take this ground, so different from the general spirit of his work, in order to ensure success in argument. And I believe no one who compares the passages I have adduced can free him from the charge of inconsistency. And this is more fully showed in the following extract from Manning, which, as it serves my purpose in another way, I shall not scruple to insert at its whole length:

"We have already found him charging Cardinal Perron, Mr. Fisher, and Petavius, with 'doing the principal and proper work of the Socinians, for them undermining the doctrine of the Divinity, by denying it to be supported by those pillars of the faith which alone are fit and able to support it, Scripture and the *consent of the ancient doctors*.'

"Now, it would be indeed incredible, were it not that conversions from one Church to another unsettle the moral steadfastness of the mind, that Chillingworth should himself make use of the very assertions both of Perron and Petavius, and conclude as follows:"—

Here Manning brings in the letter which was quoted in my last, ending with the assertion that the Anti-Unitarian doctrine of Arius, "if not a truth, is at least no damnable heresy." He then proceeds: "We cannot however leave Chillingworth, without quoting the following passages from the letter of one of his cotemporaries and admirers. Bishop Barlow states, in a letter to Sir Peter Pett, that Chillingworth wrote his book against the Jesuit at Tew, Lord Falkland's place, where he had the use of a valuable library, and the benefit of Lord Falkland's conversation, to which he modestly and truly confessed himself to be indebted. "His library," continues Bishop Barlow, "which was well furnished with choice books, (I have several times been in it, and seen them,) such as Mr. Chillingworth neither ever had nor ever heard of many of them, until my lord shows him the *books* and the *passages* in them which were significant and pertinent to the purpose. So it is certain that most of those *ancient* authorities which Mr. Chillingworth makes use of, he owes first to my Lord of Falkland's learning, that he could give him so much directions; and next to his civility and kindness, that he would direct him."

In another letter to one of his friends, who had written to him for his judgment, *wherein Mr. Chillingworth's peculiar excellency above other writers consisted*, the bishop returns the following answer:

"You desire to know," says he, "wherein Mr. Chillingworth's excellency above other *writers* did consist? so that you seem to take it for granted that he has an excellency, (if not above all,) yet above many or most writers: and I think so too. But then the case must be cautiously stated; for his excellency that we speak of cannot consist in any extraordinary knowledge he had of *antiquity*, (sacred or civil,) of *councils* and *fathers*, or learned men's animadversions upon them; nor in any great skill he had in several *tongues* and *languages*, &c. But his excellency wherein he excelled many (if not most) writers, did arise from, and consist in, his logic, both *natural* and by exceeding great industry acquired."*

And with this quotation I might close this article. But yet another character from an English divine may be acceptable, the more so, that it embraces a still higher name, and that they both are his cotemporaries, and with this I shall come to a conclusion. This is the character given by Fuller, the learned and quaint Church historian:

"A subtle disputant, but unsettled in judgment, which made him go beyond the seas, and in some sort be conciled to the Church of Rome; but whether he found not the respect he expected, (as some shrewdly suggest,) or his conscience could not close with all the Romish corruptions, he returned to England, and in testimony of his true conversion, wrote a book entitled ("here the title is given") against Mr. Knott, the Jesuit. I will not say, "malo nodo malus quaerendus est cuneus," but affirm no person better qualified than this to encounter a Jesuit. It is commonly reported Dr. Prideaux compared his book to a lamprey, fit for food if the poisonous sting were taken out of the back of it."

And I come to an end, having, as I think, with enough of fairness brought out the points omitted in my last; the impossibility of relying upon his patristic learning, and the inconsistency of the principles of which his book is the chief fountain with those of his Church, which he was yet forced to bring forward by the stress of argument. One thing more I will add, that it may be considered a great disgrace to the English Church, that there was a time, as I believe there was, when a careful and eminent Church historian could refer to his books and the works of Hales of Eton, a semi-Socinian, "as containing a full view of the regulations, doctrines and views of the Church of England in later times." Thank heaven, the day of the latitudinarians, Hales, Chillingworth, Tillotson, and Burnet, is going by, or almost gone; and it is to Bull, Waterland, Jones, Leslie, we are now to seek for the principles of the Church of England, and her purer offspring, the Church in America.

W. A.

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* Manning, pp. 107, 108, 109.

For the Churchman.

ANDREWES' PASSION SERMONS.

Rev. and Dear Sir,—

It is a good thing that the works of our old divines should be printed here; a better one that they should be bought; and better still that they should be read. I would, therefore, beg to call the attention of the readers of the Churchman, in this solemn season of abstinence, when the mind of each true Christian should be drawn to a constant and lowly contemplation of the sufferings of Him who took our flesh upon him, to a book the most suitable for the time of Lent, by one of our greatest divines, which has been printed, and cheaply too, as well as neatly; but neither bought nor read, except, perhaps, by the compositor. I allude to Bishop Andrewes' three sermons on the Passions, published by Messieurs Swords & Stanford five years ago. May I hope that you will insert the preface of the Editor, an eminent presbyter in the Church, who copied these sermons over twice or three times from the old edition, in order that he might be thoroughly imbued with the spirit of them, and who at this present time is a missionary in one of the western states. It will more fully place before the public the value, for this solemn season, of this small book, than any thing I can say upon the subject:

"Reader—

"The three sermons of Bishop Andrewes upon the Passion, are before thee. The subject is most solemn and affecting, crowded with wonders and instinct with love. It concerns thee most nearly. The author was a man of prayer, 'full of faith and of the Holy Ghost;' his thoughts were often of the things of God, and his life was of as high an order as his thoughts. Keep company with him this little while. His conversation will be good for thee. If thou deem his style somewhat old, yet it is full of life, and the matter rich; and believe it, to him who feels aright, his theme is ever new, and though common, always stirring:—if he is rather too minute in his instances, yet thou perhaps art not enough so; if he has sometimes an exaggeration, yet thou it may be dost fall still farther short; if he repeats, yet it may be advisedly, that we may hear again and again, as the same story of the Passion is told by each Evangelist, and thou, perchance, hast hardly repeated it all, and who shall say enough? If he is any where deficient, do thou, by thy secret thoughts, follow out in thy own heart his hints, and supply to thyself his imperfections. With him think much upon the passion of our Saviour CHRIST; it will be to thee a blessed and holy meditation, and grace and comfort wait upon it in the hour of death."

I will add nothing more to this, except merely to state that the book is a closely affectionate realization of the sufferings of our LORD, and therefore most adapted for this season of Lent. But there are two practical considerations most closely connected with the subject, and the first is this—CHRIST has paid our debt, not as a mere instrument of that which otherwise could not be done, not merely as the agent of that which could not be effected save by omnipotence, else needed he not to have taken our flesh upon him; but "suffering in the flesh for our sins," as GOD he hath determined it, as GOD and man he hath dared and done it. Is gratitude then enough? Is faith enough? Is faith and works, the result of which is obedience, enough? Is any thing less than affection, than the feeling we have for a brother or relation, who has rescued us from great loss and danger, a suitable or adequate state of Christian feeling? Another thing I would wish to present to the consideration of Churchmen akin to this matter. The Church has appointed this season for fasting and abstinence. The Ash Wednesday prayer, repeated by the whole people after the priest, declares that "we turn to GOD in weeping, fasting and praying." The collect, which is repeated all through Lent, supposes the same thing: it is the united declaration of priest and people. Is it not then worth the while of every one belonging to the Church who uses no abstinence during this season, to look at this his own prayer, this his own declaration unto ALMIGHTY GOD, in the sight of the congregation, and to say to himself, "can I turn these words into a form that means nothing? If I cannot, what mean these words? And what is their force? Is it aught else than treachery to the Almighty in the face of his Church?"

A. W.

For the Churchman.

HISTORICAL.

Dear Mr. Churchman:

I hope you are too much both of a philosopher and a Christian, to be one of those *Noli me tangere* editors whose ireful dignity will hardly allow an approach to them, and who are thrown into paroxysms at any suggestion that runs counter to their *ipse-dixit*, as if it must necessarily be of malice prepense, and can spring only from a dark conspiracy against them and their comfortable and useful prosecution of their humble labors. Dear me, Mr. Editor, what would have become of you if you were seized with fits whenever it is intimated that you are not infallible? Let me beg of you to be assured that I do not hate you, although I am about to state that there was an historical inaccuracy in your last. To be sure it was in a communication of a correspondent. But never mind that. You are not ignorant of that best of all possible kinds of logic which considers an editor as *particeps criminis* with all his erring correspondents. I therefore hold you responsible.

Well then, you assert in last Saturday's paper, "Of the present Bishops, none were then [1808] in holy orders, but the presiding Bishop, and the Bishops of Virginia and South Carolina." Now pardon me if I have the presumption to remind you that good old Father Chase, of Illinois, had then been in orders for at least nine years; for I find, by the list of clergy attached to the Journal of the General Convention of 1799, that he was then a missionary in this our good diocese of New-York.

Once more, dear Mr. Editor, believe me when I say that in thus noticing your editorial labors, I am not conscious of malice in either feeling or design. Indeed I am not your enemy because I tell you the TRUTH.

For the Churchman.

ADVERSARIA, NO. XXV.

> "ut si
> Cæcus iter monstrare velit: tamen adspice, si quid
> Et nos, quod cures proprium fecisse, loquamur."
>
> Hor. Epist. I. 17.

Latinists of New England.—I have still a few notes upon this topic remaining, which may possibly serve to amuse some of the readers of the Churchman. But it must be confessed, that here all are compelled to be laudatores temporis acti. The nearer we come to our own times, the weaker the Latinity and the Latinists. Indeed, it may almost be doubted whether a writer, now, would *dare* to use Latin as the means of communicating his thoughts.* It has passed over to the zoologists and the botanists; and the learned are content to be less learned than the great masters of the past. But in this is concerned matter of more importance than nouns and verbs. I will glance at a single thought, which will readily suggest others, and then proceed to my notices. There are some controversies that do not seem to be in place on the vulgar field of vernacular debate. The devil, says St. Cyril, prepares SCHISMS among the people beforehand, that when he comes, he may be welcome. The language of schism is ever the vernacular.

Stephen Sewall, of an old New England family, was born in 1734, and took his Bachelor's degree at Cambridge, in 1761. While yet a young man, he was chosen the Hancock professor of Hebrew and other oriental languages, and held his professorship till 1785, when his health failed. His death took place in 1804. He was considered one of the men of learning of New England, in his day; and among his foreign correspondents were the oriental scholars, Kennicott and Court de Gebelin. Although a voluminous writer, he does not seem to have published much, beside a Hebrew grammar, one or two orations, some Biblical dissertations, and a small volume of Greek and Latin poems. There is also a single scientific paper of observations on the magnetic needle, which he contributed to the transactions of the American Academy. But the seven quarto volumes of his MSS. still preserved, may be allowed to make part of his monument. These comprise a Chaldee Lexicon, an unfinished Greek and English Lexicon, and his Academical Lectures on oriental literature. Besides, he contributed to the Cambridge Pietas and Gratulatio, in 1761, the year he was graduated, seven pieces of verse in Greek, Latin, and English. His earliest separate publication in Latin is an oration, with this title: "Oratio Funebris in Obitum viri Rev. pariter atque Hon. D. Edvardi Holyoke, etc., quam in æde Cantabrigiensi habuit Stephanus Sewall, LL. OO. Professor Hancockianus." This piece has the following exordium: "Quum, ineunte jam æstate, terram herbis virentem, floribus ornatam, frondentibus undique sylvis, circumspiciamus, hic terrarum orbis videtur fere Paradisus, sedes iis qui ordine superant mortales, destinata. At proh dolor! hic orbis terrarum, et quicunque eam incolit mortalis, imaginem sibi invicem objiciunt lugubrem. Germinat quidem uterque; uterque viret, floret, maturescit; marcescit vero uterque etiam et decidit; uterque demum (sic visum est Numini) morte terminandus. Hujus rei est indicio spectaculum, quod ante oculos habemus, luctuosum. Hûc ô Harvardinates, convertite ora, et discite mori."

His next classical production was a volume of Greek and Latin poems—"Carmina Sacra Latine Græceque," which appeared in 1781. This demands a separate notice. It was followed, in 1786, by "Nocte Cogitata, auctore, Anglice scripta, Young, D. D., quæ lingua Latii donavit America." This comprises the first book only of the Night Thoughts. It may perhaps be said that the attempt to make Dr. Young talk Latin was rash: at any rate, Mr. Sewall can hardly be said to have succeeded. There is besides, if I mistake not, much of inelegance in this attempt. Incorrectness is too common a fault in modern Latin versifiers, to be laid to the especial charge of any one writer, unless it be very glaring and frequent; and the drudgery of hunting it out faithfully is what so few readers care to undertake, that perhaps it is often well to leave the whole matter alone. But I return a moment to our author's contributions to the Pietas and Gratulatio. There are two Greek poems, the one in Elegiac and the other in Sapphic verse, and one English. Besides these, I find four in Latin, in Hexameter, Elegiac, and Sapphic verse; either of which would be too long for this paper; though the remark may be hazarded, that if these poems are not the best in this excellent volume, they at least appear to be worthy of their place in it. A few stanzas of one of the Sapphics I will copy. The tone of feeling which runs through them, was not perhaps meant to be bitterly ironical; though if any reader should fall into the mistake of supposing so, it will be rather a compliment to his good taste. As the collection from which the extract is made has been separately noticed in these papers, I will only repeat that it is a book of complimentary poems in the learned languages, and English, which was presented, in accordance with academical usage in the old country, on the occasion of the demise of the crown at the decease of George II., and the consequent accession of George III., by the members of Harvard College.

I.

"Debili tentura viam volatu
Musa! BRUNSVICO tribuas ADEMPTO
(Si queas) fletus meritos; NEPOTI et
Gaudia REGI.

II.

"En! ut obductos teneant Britanni
Flebiles vultus lachrymis, cupresso
Dum sepulcrali cineres adornant
REGIS ADEMPTI:

III.

"Ingemunt vestri interitum Leones,
Dum suas tanquam exequias canentes,
Lugubri mulcent Thamesis fluenta
Carmine cycni.

IV.

"Tu soror tristis jaceas Ièrne!
Admovens dextram citharæ querenti,
Fata BRUNSVICI resonare chordas
Dulce docentem.

Next we have Africa lugged in, and Asia, and finally America, all, it will readily be allowed, with far more propriety than poor Ireland; and the *Pietas* is finally wound up. The Gratulatio succeeds:—

V.

"Ad melos blandum modulemur omnes
Strenui vocem; resonetque cœlum,
Fornice a celso strepitum jocosum.
Laude remittens.

VI.

"IPSE sacratum tibi JANE! templum
Clauserit; ramos oleæ virentis
Marte jactatis populis daturas
Corde benigno.

VII.

"Huic quies orbi; studiis juvamen;
Gaudium musis; thalami puellis;
Omnibus passim hinc oriatur amplo
Copia Cornu.

VIII.

"Prata pubescunt gregibus superba;
Cuncta subrident redimita sertis.
Num rogas unde hæc? REGIT hic GEORGUS
ALTER ET IDEM."

PHILARCHÆUS.

11th February, 1841.

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* A recent work by a bishop of the Roman Catholic Church in Pennsylvania, noticed in the editorial columns of this journal, will hardly be objected to what I have said,—for in writing this, the author doubtless presumed on his supposed privilege as a *Papist*.

For the Churchman.

Rev. and dear Mr. Editor,

I enjoyed a hearty laugh over the communication of your correspondent "Errors Excepted," and with him felt heartily ashamed of the last Catalogue of the Theological Seminary. As a further inducement for a revised and corrected edition, I will produce a few more beautiful blunders, which far exceed any he has pointed out, and are perhaps matchless as a combination of errors. Thus we have—

P. 18. Josiah M. Bartlett, Drummondtown, Accomac county, Vt., Con. Mercy on us, what geography!

P. 20. John W. Brown, Rector of St. George's Church, Astoria—Rector of Astoria Female Institute, Orleans county, N.Y.! Not content with transferring rectors from one diocese to another, they have removed good stout stone buildings some 300 miles!

P. 22. William Bliss Ashley, Rector of St. Luke's *Dhurch*, Glastenbury, *Donn.*

P. 23. Isaac Swart, officiating in *Oswego*, Tioga county, N.Y. *Oswego* is on the shores of Lake Ontario—Owego is meant.

P. 24. Thomas C. Pitkin, Rector of Christ Church, Louisville, N. Y.—instead of which, his diocese is Kentucky.

This last page is abundantly fertile in blunders. The Rev. Messrs. Fash, Gillespie, and Kidder, are made to dance in and out in a right comical manner:—the first being appointed minister of Trinity Church, Bradford, Conn., whereas he is a missionary at Marlborough, N. Y.: the second is sent to Marlborough, N. Y., whereas he is at Liverpool, W. N. Y.; and the third is appointed missionary to Liverpool, whereas he is at Bradford, Conn.

I consider the statement as to my brother Spencer, on the same page, a vaticination of future good to befal him—(D. V.)—who need ask what "Trinity Church" means, or where it is.

There are some other instances of strange neglect on the part of those who got up this periodical.

P. 19. Henry Lockwood, missionary to China. Some people may be shedding tears over his trials, while he is settled all the while at Rome, W. N. Y.

Thomas Mallaby, Rector of St. *Jame's* Church, Goshen, &c., which he left last May, as was mentioned in the Bishop's annual address. By the by, St. James is defrauded of the final s in a multitude of cases—the apostrophe is placed as I have written it by the learned Thebans who printed the Catalogue, or to speak more correctly, who revised the proofs.

To be serious, accuracy is highly important, especially among the clergy; and unless the young gentlemen who have had charge of this matter are more attentive in the other business matters which may hereafter come before them, they will find themselves involved in a great deal of trouble.

M. N.

Episcopal Clergy.—The comparative progress of the clergy of the Episcopal Church in the United States is as follows:—In 1801, there were 192; in 1811, there were 238; in 1820, there were 310; in 1832, there were 588; in 1840, there were 1059, of whom 19 are bishops, and the remainder are presbyters and deacons. The number of persons, including the communicants who attend and support the Church in the United States, is estimated at 1,000,000.

Of the clergy of the Church of England in the American Provinces and Islands there are 412, of whom 6 are bishops. Of the clergy in England and Wales there are 18,009. The number in Ireland, Scotland and the East, is not known; it may safely be put down at 5000—so that the whole number of the clergy of the Protestant Episcopal Church in the world is about 25,000.—*Exchange paper.*

Determination.—The Romanists of this city have formed a "Central Executive Committee on Common Schools," and agreed upon "the expediency of assembling ward meetings," and adopting other measures to carry their views into effect relative to the Common School Fund.—*Bap. Adv.*

THE CHURCHMAN.

SATURDAY, MARCH 6, 1841.

IS THERE ANY GROUND TO APPREHEND THE EXTENSION AND DANGEROUS PREVALENCE OF ROMANISM IN THE UNITED STATES? *A Lecture delivered in the Walnut-street Presbyterian Church, Philadelphia, on Sunday evening, December 27, 1840. By* H. A. BOARDMAN, *Pastor of the Church.* Philadelphia: Hooker & Agnew.

We agree with Mr. Boardman that there *is* ground to apprehend the extensive prevalence of Romanism in the United States; and the reasons on which we found the opinion, far more than on the statistical facts which Mr. Boardman gives, are such as these:

1. The history of the Papal system, for the last three hundred years, shows it to have been progressive. Whether it be owing to the impulse given to it by the Reformation, to the *practical* reforms following the Council of Trent, or to the institution of the order of Jesuits, the fact is the same; and whether the living principle of the system be that of fanaticism or faith, we must acknowledge with Mr. Hallam, (Literature of Europe, vol. ii. p. 60,) that the history of Romanism proves it to be possessed of "a principle of vitality, independent of its external strength. * * * Superstition, it may be in the many, fanaticism in a few; but both of these imply the qualities which, while they subsist, render a religion indestructible."

2. In the second place, Protestantism (by which we here mean that system which adopts as its Rule of Faith the Bible as interpreted by private reason) has been from the Reformation downward on the wane. It is proved by history to be mortal, or liable to death. The history of such Protestantism in Germany, in Geneva, in Great Britain, and in New England, has shown that it is the law of its being to pass off through rationalism into infidelity.

3. On all those points which distinguish Romanism from Protestantism, (in the larger sense of the word,) Rome is practically united, and Protestants are infinitely divided. It is true that Romanists have their divisions; but these do not affect the points which distinguish them from Protestants. On these points they draw together and support each other. Protestants, on the other hand, as if they had grown out of the teeth of Cadmus, use their weapons for mutual destruction. Mr. Newman speaks of the Church of Rome as "beside herself, * * * crafty, obstinate, wilful, malicious, cruel, unnatural, as madmen are." The Gambier Observer says that Mr. Newman's writings are "Popery to the core." Mr. Boardman probably thinks that the Gambier Observer, by representing orders as an institution of CHRIST himself, has virtually made it a sacrament; or at any rate, he will spy Popery in the surplice and the liturgy. The Methodist knows, or may know, that the theory of Calvin is the metaphysics of medioleævian Popery applied to the figment of an invisible instead of the reality of a visible Church. To the rationalist, the higher mysteries of the Christian faith, as retained by the Calvinists, are worse than Popery; and to others, perchance, the fact of the resurrection is another element of the same system.

4. There is no common principle on which Protestants, as at present divided, can rally. The principle of private judgment has been found suicidal, and has never been consistently adopted; all who have been long distinguished by any thing more than a vapor from infidelity, retaining creeds and confessions. The principle of justification by faith, in the extreme in which it was first advocated by Luther, has expired in the orgies of the Anabaptists of Germany and the Fifth Monarchy men of the Commonwealth. In the moderate form in which it has been adopted by the more judicious advocates of the Reformation, it has been accepted by Pole and Contarini, and other distinguished Romanists, and has been acknowledged (whether right or wrong we do not say) to be but verbally different from the Roman view by such Protestants as Burnet and Archbishop Wake. And even among High Churchmen (who as they have the fewest points of difference with Rome are naturally the most tenacious of those they do have) there are some who, like Mr. Perceval, think the difference here to be just nothing. At all events, the difference is not sufficiently practical to be palpable to the people.

5. The tendency of human nature to go to extremes, will cause the reaction from ultra Protestantism, to be towards Romanism.

6. Some leading minds of the age, who have little or no faith in Romanism itself, seem inclined to favor it as a religion for the people. Such men for instance as Mr. Hallam, and Mr. M'Cauley, (or whoever wrote the celebrated article in the Edinburg,) may in their hearts agree with Dr Spring, that for themselves they would rather be infidels than Romanists; and yet their pages afford proof that they contemplate the genius and progress of Romanism without much of dismay, abhorrence, or sorrow.

7. For captivating the weaker class of mind, (silly women, and children, and men who are formed of salt, spittle, insufflations, &c.,) Protestants rely on excitement, Romanists on an imposing ritual which steadily feeds the imagination and the senses. It is obvious where lies the advantage; since the former is, and the latter is not, liable to perpetual reaction.

These are a few of the reasons—and it were easy to add to the number—which incline us to agree with Mr. Boardman, that there *is* ground to apprehend the extensive increase of Romanism in the United States. One further reason we may not omit; which is, that Romanists have all the *principles* of Christianity; can the same be said of the majority of Protestants? We at least cannot say it, who belive that EPISCOPACY is as much a *principle* of Christianity, as any that is held by Mr. Boardman himself. And this leads us to speak of Mr. Boardman's treatment of the Oxford Divines.

What is it that Mr. Boardman himself most fears in Romanism? What is it that gives to this system the distinctiveness of Popery? Is it not the *consolidation* of the system? Is it not the iron band which binds the whole, not merely in *unity* to one another, but in *union* to a single man? Mr. Boardman will agree with us that unity in the faith is a blessing, and that union to the Pope of Rome—not as a bishop favored with precedence, nor even as Head of the Church, *jure ecclesiastico*, but as the VICAR of CHRIST, and as Head of the Church on earth *jure divino*, is a grievous deterioration and perversion of Christianity. Now admitting for (and only for) argument's sake, that the Oxford Divines have adopted all the views and practices which Mr. Boardman, in a wholesale way, calls "the corruptions of Popery," yet since they contend (as they most strenuously do contend) for the *independence of bishops*, is it not plain that they are as diametrically opposed as Mr. Boardman himself to the distinctive element of Popery, and that which gives to the system its whole strength, vitality, and terror,—consolidation under the autocrat of Rome?

The great problem which Protestants have to solve, is to maintain the unity of, the faith without subjugation to any single head on earth. They have thus far essayed this problem in vain. And yet while we have the example of the Primitive Church, we cannot pronounce the problem impracticable. It is on the *principles* of that Church,—all of which have been providentially preserved in their own communion—that the influential divines of the Church of England, to whom Mr. Boardman alludes, have rallied. They would take the Word of GOD, as received by the general councils of the Church, while yet she was Catholic and undivided, and dispense it by means of a co-equal, co-ordinate, independent episcopacy. Is this Popery? If so, it is at least to adopt the intended sarcasm, but real eulogy of the celebrated Mr. HENRY HALLAM, (see British Magazine of last month,) "REPUBLICAN Popery;" a popery which permits the Church of CHRIST to be a Spiritual commonwealth; which secures subordination consistently with liberty; which receives men into communion on the same profession as was made in the Primitive Church, and without the new articles imposed by the Creed of Pius IV; which, whatever pious opinions and usages it may favor, does not make them binding as *articles of faith*; and which provides for the government of the Church on the principle of co-equal rights and authority vested in all the bishops throughout the world, and not on the principle of supreme authority vested in a single person at Rome. Mr. Hallam meant another hard hit when he said that the Catholic Church in this view is an "abstraction;" if so, where is its "Popery?" and if so, why assail it with such fierce and noisy hostility?

But do Mr. Boardman and others believe that the Romanists *really* agree with the Oxford Divines, as their public eulogies would lead men to suppose? Facts are stubborn things; and we can mention one which is enough to nonplus such credulous Protestants.

A gentleman who is on an intimate footing with a courteous and intelligent priest of the Church of Rome, was earnestly solicited by him for the loan of some of the Oxford writings, of which he had heard so much. Our friend lent him Dr. Pusey's letter to the Bishop of Oxford. After having it for a while in his possession, he returned it with the margin of many of the pages covered with pencil notes.—And what was the character of the notes? Were they expressions of agreement and admiration such as are put forth in the Dublin Review, the Catholic Herald, and other Papal prints? The good priest penned his notes in private, and "Puseyism," as our friend writes us, proved to be "so revolting to Romanism, that it drove from propriety one whom I had supposed combined the qualities of a polished gentleman, an imperturbable Jesuit, and a meek and charitable priest." "Falsehood," "ridiculous nonsense," "blind malice," these and numerous such expressions, profusely scattered over the margin of Dr. Pusey's letter, betray but too plainly the *real feelings* which the Romanist cherished for its author. We have the pamphlet with these honest and undisguised confessions of the good priest before us, and esteem it no small curiosity. Be assured, Mr. Boardman, that though Dr. Pusey and the "large and learned body of the clergy," to whom you allude, may regard many things as catholic which you count to be Popish, yet are there no counsellors whom, if the people would listen to them, Romanists would more dread than these said Oxford Divines; nor any who could better enable you to make an effective opposition to Popery, without danger or detriment to the essential unity and integrity of "the faith once delivered to the Saints."

Among the books proposed to be printed by Messrs. Richard & George S. Wood, in their projected "Churchman's Library," are the following:

Perceval on the Roman Schism; Palmer's Origines Liturgicæ; Courayer on English Ordinations; Southey's Book of the Church; Van Mildert's Bampton Lectures; Bishop Jebb's Works; Hugh James' Rose's do.; The Cathedral; Keble's Psalter; Lyra Apostolica; Palgrave's History of the Middle Ages; Sewell's Christian Morals; Churton's Church History; Cardwell's Conferences on the Prayer-book, &c.

ROMANS III. 25.

In vindicating Bishop Bull, in our last, from the charge of following Grotius in the doctrine of justification, we referred to a passage in his works, in which the learned author shows his Calvinistic opponents, that in the interpretation of a text of much importance to their theory, they are found in agreement with Socinus and Grotius. We translated the entire passage of Bishop Bull with a view of introducing it in a note, but were obliged to omit it for want of room; but as it is, in more respects than one, too valuable an extract to be lost, we take the present opportunity to give it to our readers.

Whatever may be thought to be the correct view of the text, the learned reader cannot fail to be amused by the criticism of Piscator; which is about the most curious specimen of the application of the rack that we remember to have seen.

Having quoted the Greek, Ον προεθετο ὁ Θεος ἱλαστηριον δια της πιστεως εν τῳ αὐτου αἱματι, Bishop Bull thus addresses his censor, Mr. Charles Gataker:

"Whoever will carefully weigh the words of the apostle, will see that εν τῳ αἱματι (*by his blood*) is to be referred, not to *faith*, but to *propitiation*; so that the apostle declares not the special object of faith, but the manner of the propitiation affected by CHRIST; and the words should be rendered, 'Whom GOD hath set forth as a propitiation by his blood through faith.'

The reasons are:

1. The very construction of the words is opposed to your interpretation. If the apostle had meant what you fancy, he would have said δια της πιστεως της εις το αυτου αἱμα. But in the first place, the article της is wanting before the preposition; and in the next place, the preposition is not εις, but εν. Moreover, (as Paræus has observed after Beza,) ἀυτου is read in all the manuscripts with the rough aspirate, and not the smooth; so that it is the reciprocal for ἑαυτου, and therefore the words *by his blood* are of necessity to be connected with *propitiation*. For who does not see the solecism of the phrase *through faith in his own blood?* Piscator, who was admirably skilled in the Greek language, saw the difficulties with which your interpretation is encumbered, and notwithstanding (which is indeed matter of surprise) gave it his approval. For in his scholia on the passage he says: 'I am wholly of opinion that for ἀυτου with the rough aspirate, we should read αυτου with the smooth; that there is an ellipsis of the article της, which must be supplied before the preposition; and moreover, that the preposition εν is put for εις; and finally, that the point after *faith* should be struck out: and then the sense will be, *by faith in his blood.*' But what else is this than a torture of the sacred text to support our preconceived hypotheses?

2. In the next place, the phrase *faith in the blood* (if one has regard to sense) is hard and strange. No where else in St. Paul, or any other Scripture, is the blood of CHRIST connected with our faith as its special object, but every where with words which signify the propitiation, reconciliation, redemption which CHRIST has made for us; and always so as to declare the manner of the same propitiation, reconciliation or redemption. This is obvious to every careful reader of the Scriptures. Thus in Ephesians i. 7, we read: "In whom we have redemption through his blood;" and again in Col. i. 14: "In whom we have redemption through his blood," &c. Consult also Heb. ix. 12–14, 18–22.

3. I add, that the words δια της πιστεως are altogether wanting in the Alexandrian manuscript; and were unknown to Chrysostom.

But what need of many words in a plain matter? If I were a Socinian, I would most gladly, and with both arms, embrace your version of the text; since it agrees most exactly with the fancies of Socinus. For in all those passages of Scripture in which the blood or death of CHRIST is connected with the remission of sins, he brings explanations strangely alien from the words and scope of the sacred text. One especially he frequently inculcates as the very pillar of his system. It is this; that the death of CHRIST proves or attests to us the faith required of us for the remission of sins; i. e., as Socinus explains it, the faith or hope of obtaining eternal life. And what can more tend to strengthen this explanation than your version of St. Paul, which refers the words *by his blood*, not to the propitiation of CHRIST, but to our faith? As a proof that I am right, see what Grotius says in his posthumous annotations (in which, I grieve to say, he is everywhere too fond of Socinian interpretations) on this very text.—'Ἱλαστηριον was used in the Old Testament to denote the cover of the ark, on which a cloud, miraculously resting, certified the people of GOD's favor towards them; Lev. xvi. 2. Num. vii. 89. So also GOD by assuring us of his regard for the prayers of CHRIST, and because of them sending the Spirit on the Apostles, shows his favor and good will to the human race. And when the apostle adds *through faith*, he shows how we are to obtain the effect of his favor and goodness, i. e., true righteousness; *viz.*, by *giving faith to the blood of Christ*; i. e., to the doctrine attested or ratified by the blood of CHRIST.

I have been long on this head, not because your objection is important, but because I have thought it worth while to rescue the apostle's words from your perversion. But suppose we grant that the apostle had used this harsh phrase, and one nowhere else to be found in Scripture, *viz., faith in the blood*; of what use would it be to your cause? None whatever. For the expression would denote the faith by which we believe that CHRIST shed his blood for the expiation of our sins, and at the same time trust that GOD the Father, for the sake of the blood shed by his SON, would be propitious to us on our repentance. Manifestly, however, such a faith does not attain to the end or effect of justification, unless it produce a true and fruitful penitence."

SWEDENBORG.—In this restless world it would seem as if no question could be finally settled. Swedenborg and his visions, after a long sleep, have again become topics of earnest and popular discussion.

In several late articles of the British Magazine, opposite views are taken of his life, character and doctrines. One party assails his personal character; another represents him as "a pattern of virtue, sincerity and piety." The one represents him as favoring infidelity: "That Swedenborg was admitted to the Rosicrucian *Arcana*, and that he was connected with Elias Artista, are but synonymous propositions, and also are true ones. Barruel, in stating that the more powerful adepts of Swedenborg took refuge in the caves of the Rosicrucian free-masonry, understates the case, for he clearly was Illuminè Rosecroix *himself*." The other gives extracts from his writings, to show that "the natural, spiritual, and celestial" senses of the Scriptures are neither gibberish nor imposture. We do not clearly see the spring and design of the controversy, but learn from it two facts of as much interest as any thing else in the discussion. The one is, that Dr. Tafel, now librarian to the king of Wirtemberg, has lately published in Germany a work (of which an English translation is either prepared or preparing) entitled "Documents concerning the life and character of Emanuel Swedenborg:" these documents, which were scattered in several languages, and several countries, have been collected and arranged for the press, with with great labor, and are thought to furnish accurate sources of information. The other is, that a French Protestant clergyman has openly joined the New Jerusalem Church in Paris, that another clergyman has done the same in Germany, and that report speaks of vast accessions being made to the cause in the latter country. The subject has for some time past attracted considerable attention abroad; and it is to be expected that we should have some sympathetic movements at home.

On Tuesday evening next, at the Broadway Tabernacle, the New York Sacred Music Society is expected to perform Neukomm's Grand Oratorio of David. The Society is said by good judges to be fully competent to do justice to the choruses, and to have secured for them some of the best talent in the country.

TRINITY CHURCH.—Considerable anxiety (writes a correspondent) is manifested in the community, to know how the interior of New Trinity Church is to be arranged; and you, or some of your correspondents, would confer a great favor upon your readers by giving them some information upon the subject. Are the seats to be free? How is the chancel and altar to be arranged? Is there to be a baptistery in it for the convenience of the clergy in case any should wish to use the discretion allowed by the Rubrics with respect to immersion?

We see by our exchange papers that the Romanists have determined to carry their petition in regard to the School Fund before the New York Legislature, and that a remonstrance or counter petition is proposed to be circulated for signatures by the Public School Society. "All true-hearted Americans and all enlightened Christians," we are told, will sign the remonstrance. Misericordia! What traitors and dunces are we who refuse to obey newspaper dictation!

DOGMATICÆ THEOLOGIÆ: *Quam concinnavit Franciscus Patricius Kenrick, Episcopus Arathensis, in partibus infidelium, et coadj. Ep. Phil.* Philadelphiæ: Typis, L. Johnson, in Georgii vico. 1840.

We have the pleasure to acknowledge the receipt of the third and fourth volumes of Bishop Kenrick's learned work, to which a more extended notice is due than our present limits allow.

PASTORAL ADDRESSES. *By John Angell James, author of "Anxious Inquirer," &c. With an introduction by the Rev. William Adams.* New York: D. Appleton & Co. 1841.

A good book of its sort, but not suited for the same library with Patrick and Andrews.

A new edition of Bishop Brownell's commentary on the Prayer-book is about to be published by subscription. The necessary outlay, the agent remarks, in publishing this book, is very large, and we need many subscribers to cover the cost;—our success so far, has been very good, much better than anticipated, and we are now in hope to dispose of at least 1500 the present season.

We learn that the parish of Trinity Church, New Haven, Conn., has recently resolved, in consequence of the increasing duties of the parish, to employ for the ensuing year, two assistants; and that the Rev. Joseph H. Nichols is employed as one of these assistants, while the other place is still vacant.

Bishop Onderdonk has received from the wardens of Trinity Church, (including St. Luke's Chapel,) West Troy, Albany county, the canonical certificate of the election of the Rev. William H. A. Bissel to the Rectorship of the parish.

Among the appointments in the last British Magazine we observe that of the Rev. L. Marcus, to be master of the Free Grammar School at Holbeach, Lincolnshire; a brother of the Rev. M. Marcus of this diocese.

The Rev. Moses Marcus, late Missionary to the Island of Nantucket, has been called unanimously to the Rectorship of St. Peter's Parish, Peekskill, Westchester co., in this Diocese, *vice* the Rev. Wm. C. Cooley, who has been obliged to resign on account of continued ill-health. It will at the same time be gratifying to the Church to learn, that the efforts of Mr. Marcus to sustain the charge he had assumed at Nantucket have not been in vain. The Rev. Frederic W. T. Pollard, of this Diocese, is now laboring successfully at that important and interesting station.

DONATION.—We have much pleasure in inserting the following acknowledgment:

Theological Seminary, March 1, 1841.

The undersigned acknowledges the receipt of One Hundred Dollars, for the Library of the General Theological Seminary, from Mrs. Sarah F. Williams, being her sixth instalment to found an alcove bearing the name of her father, the late George Warner.

SAMUEL H. TURNER.

We, the Wardens and Vestry of the Protestant Episcopal Church in New Albany, in our extreme necessity, do anxiously look for some aid from our brethren in other Churches; and we do hereby desire, and *appoint* the Rev. Ashbel Steele, for nearly four years our faithful and self-denying Pastor, to act *as Agent*, to solicit, and receive for us, any sums which our Christian brethren in their good will to the cause of CHRIST, are willing to bestow. Our critical and necessitous condition, Mr. Steele can fully state to all who will take an interest in our infant Church, and its struggles to establish here the ministrations of the Gospel.

New Albany, Indiana, 16th day of January, 1841.

STEPHEN BEERS,
JOSEPH FRANKLYN, } Wardens.
WICOME HALE,
V. E. PEPIN,
JOHN G. HOFF, } Vestrymen.
THOMAS POSTER,

The situation of the Episcopal Church at New Albany, Indiana, is very peculiar and unexpected. A little help in this time of need, may save from destruction a flourishing, but poor congregation, and their church edifice. The statements of the Vestrymen, and of the late Rector, the Rev. Mr. Steele, are strictly true, and will awaken the sympathy and kindness of every Christian bosom to whom they are made known.

JACKSON KEMPER, Bishop in charge
of the diocese of Indiana, &c.

Phil. 17th of Feb. 1841.

☞ Any aid left with F. N. Stanford, or with the Rev. Mr. Carder, Secretary of Committee of Domestic Missions, No. 281 Broadway, or at the office of the Churchman, will be most gratefully received, and faithfully applied to the relief of this church.

We have seen in our exchange papers a record of the death of the Rev. CYRUS STEBBINS, D. D.

Mr. Stebbins was, upon his entrance into the ministry, connected with the Methodist Society, having joined them in 1792, and commenced his labors as a travelling preacher in 1794. In 1798 he came into this state, and resided in this city and its vicinity two years; thence to Albany four years; and then returned to Brooklyn for a short time, and came into the Church. He was admitted to Deacons' Orders by Bishop Moore, in St. Paul's Chapel, the 28th April, 1805, and settled at Schenectady, where he was admitted to Priests' Orders by the same Rt. Revd. gentleman, the 24th August, 1806. He was instituted Rector in October of the same year, and there remained until 1819, when he removed to Hudson, and was instituted Rector of Christ Church there by Bishop Hobart, in 1820. He continued in charge of this congregation till 1832, when he removed to Waterford, Saratoga Co., where in connection with St. John's Church, Cohoes, Albany Co., he closed his labors on the 8th inst., in the 69th year of his age and the 36th of his ministry in the Church. His sufferings for the six months previous to his death, (in fact we may say longer,) were very great, having been afflicted with that most painful disease, a cancer, which baffled all medical skill. He continued his services, notwithstanding, contrary to the advice of his friends, until he fainted in the reading desk, and was obliged to be carried home on Sunday the 25th October, which was the last of his services, excepting the baptism of a child of a much esteemed parishioner, on the 15th Nov. Through his illness he evinced the most perfect composure and resignation; and although at times almost distracted with the intense pain, not a complaint escaped him; and his last moments were a full confirmation of his replies to his brethren from Troy and the vicinity, who were most kind and attentive to him. He said, you know I am not in the habit of saying much about myself; all I can say now is, that those doctrines and duties it has been my effort for so many years to inculcate upon others, are to me a source of the richest consolation and support.

The Rev. Thomas R. Lambert, Chaplain in the United States' Navy, and the Rev. John Williams, Tutor in Washington College, Hartford, arrived in this city on Wednesday morning, in the Steamship President, from Liverpool.

Bishop Onderdonk requests that those Deacons of this Diocese who expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests that he may be informed what consecrations of churches will be expected, and of the times, severally, at which it is supposed they will be ready.

☞ Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered in Christ Church, to-morrow evening, 7th inst. Service to commence at 7 o'clock.

SUNDAY SCHOOL ANNIVERSARY.

We are requested to state, that the 17th Hymn is appointed to be sung at the Sunday school Anniversary, on Thursday in Easter week.—Tune, *Arlington.*

TO CORRESPONDENTS.

Latet, Philarchæus, D, Laicus, and Æquitas, are received. "A Subscriber" is referred to our leading editorial.

TO THE FRIENDS OF THE CHURCH AND THE CAUSE OF CHRISTIAN EDUCATION.

The undersigned is perfectly acquainted with Mr. WILLIAM C. DUSENBERY's plans, and most earnestly recommends the Proposal annexed, to the patronage and confidence of all who are interested in its most important objects.

GEORGE W. DOANE,
Bishop of New Jersey.

Riverside, February, 1841.

PROPOSITION.

The undersigned, owner and proprietor of *St. Matthew's Hall*, and the property adjacent, situated at *Port Colden*, Warren county, New Jersey, (known formerly as the Colden House and now occupied as a Seminary for boys,) being anxious to engage himself and invest his property in the good work of Christian Education in the Church; and having taken counsel with the Bishop of the Diocese and obtained his hearty approval and cordial co-operation, offers to such as have the same cause at heart the following proposition:

The property proposed to be conveyed for the above named purpose consists of a very large and elegant house, (the building of which cost nine thousand dollars,) a correct view of which is given in this circular.

A neat Chapel nearly finished, and other out buildings; a farm adjoining in a high state of cultivation, containing over seventy-seven acres, with tenant's house, barn, new hovel, wagon house, corn cribs, &c., &c., together with a tract of woodland of one hundred and fifteen acres—and also all the personal property now belonging to the Institution, such as furniture, &c., &c.

The whole of which property (except woodland) is situated in the rich and pleasant valley of the Musconetcong, (which for health and beauty of location is not surpassed in our country,) and is valued at eighteen thousand dollars.

The undersigned proposes to divide this into one hundred and eighty shares of one hundred dollars each—of which he hereby pledges himself to take one-third, or sixty shares, equivalent to six thousand dollars. The subscription for said shares to be paid to the order of William F. Clemson, Esq., Attorney at Law, of Belvidere, N. J., who has been for that purpose appointed by the Bishop of the Diocese of New Jersey.

Whenever one hundred and twenty shares are subscribed, in addition to the sixty taken by the undersigned, and the payment thereof secured, the proprietor hereby pledges himself to convey the whole of the above named property, both real and personal, free of all incumbrance whatsoever, in trust for the benefit of the subscribers, to three Trustees and their successors, of whom the Bishop of the Protestant Episcopal Church in the Diocese of New Jersey for the time being shall always be one, and the other two shall be appointed by him.

Those now selected are—

Rt. Rev. Geo. W. Doane, D. D., Bishop of New Jersey.
George M. Wharton, Esq., Philadelphia, Pa.
Charles King, Esq., New York City.

The said Trustees shall hold said property in trust for the following purposes, viz:

From the rents, issues, profits and incomes of said farm and other real estate and said Seminary, to pay—

First. To said subscribers or shareholders (not including the undersigned) the interest on their shares annually, at the rate of six per centum per annum, at such time and place as the Bishop of the Diocese of New Jersey shall appoint.

Secondly. Then to pay the expenses of the said Seminary and keeping of said property in good repair.

Thirdly. Then to pay one half of the remaining or surplus income (if any there be) to the Treasurer of the Convention of the Diocese of New Jersey, to be appropriated to the purposes of missions and education in said Diocese, in such manner as the Bishop of said Diocese may direct.

Lastly. Then to pay the remaining half of said surplus income to the undersigned, so long as he may remain connected with said Institution, and when he may become disconnected or die, then to pay to him, his heirs or assigns, the interest on his subscription annually, at the rate of six per centum per annum.

If the Rector, Wardens, and Vestry of any parish in the Protestant Episcopal Church in the United States shall subscribe ten shares, or one thousand dollars, they shall be entitled in lieu of the interest of said shares or sum to keep one pupil at said Seminary forever, (free of all ordinary charges,) in learning the Greek and Latin and all the branches of an English education, including boarding and lodging, while holding such shares. Every subscriber of ten shares or one thousand dollars shall have the privilege, in lieu of said interest, while he or she lives and holds said ten shares, of keeping one scholar at said Institution, free of all ordinary charges for tuition, boarding and lodging, as specified above.

Every subscriber of five shares or five hundred dollars shall during his or her life, and while he or she holds said five shares, be entitled in lieu of the interest, to the scholarship of one boy at the Institution, free of all ordinary charges for tuition, boarding and lodging as above named, for one session of each and every year.

Upon the execution of said deed of trust, a meeting of the subscribers shall be called by the Bishop of the Diocese of New Jersey, at St. Matthew's Hall, for the purpose of electing five directors, subject to the approbation of the Bishop of the Diocese of New Jersey, of whom the said Bishop shall always be one, and to whom shall be entrusted the entire direction of said Seminary, provided that the principal of said Seminary shall always be nominated by said Bishop, and that no teacher shall at any time be employed or appointed but by the said principal.

All of which is respectfully submitted upon the part of the undersigned, believing most fully on his part, that if adopted and carried out correctly, and properly conducted, it will prove a blessing to the cause of Christian Education, as well as promote the growth of the Church in our land.

Wm. C. Dusenbery.

St. Matthew's Hall,
Port Colden, N. J., February, 1841.

Persons desirous of subscribing for stock, will please direct as above.

DESCRIPTION OF PROPERTY.

The Hall is fifty feet square and three stories high, exclusive of basement, the piazza is two stories and occupies ten feet of the entire front of the building, the third story projects over the same and is supported by six massive square columns.

The basement contains a large dining hall, housekeeper's room, and pantry, a dry cellar, a roomy kitchen with oven and other conveniences.

The first story has a large passage running north and south through the building, the west side of which is a very comfortable family room, drawing room and pantry; the east side has two large parlors with folding doors.

The second story has an outlet to the upper piazza, it contains two large double dormitories and five good sized sleeping apartments with ceilings of modern height.

The third story has seven large dormitories, and also a passage stair way to the observatory; the prospect from the top of the building is very fine, the view in some directions reaching to the distance of fourteen miles.

The building is well finished, and is built of stone and rough cast on the outside, the inside is lined with studding, and lathed and plastered with smooth finish; this prevents any dampness usual to houses of this description in the country. The chapel is a neat little edifice, nearly finished, within a few rods of the Hall; size 57 feet by 22, including the vestry room. Also a good stable with out buildings, these cost over $1000. The farm is in a good state of tillage, has on it good fences, tenant's house, barn, hovel, all of which is in good repair; such farms have been selling in this vicinity from 80 to $100 per acre.

The wood land is a short distance from the Hall. There is sufficient timber for the use of the farm and hall to last several years, the cost of cutting and delivering the same will not exceed $2 per cord.

The furniture intended to go with this property is the same inventoried and leased with said Colden House in the spring of 1839, and was then and there valued at $1500.

Any donations made to this Institution, will be properly applied or used in the manner directed by donor, and can be sent to

Wm. F. Clemson, Esq.,
Treasurer of St. Matthew's Hall,
Port Colden, Warren co., N. J.

INTELLIGENCE.

Missionary Notices, (Domestic.)—The Rev. A. E. Ford has been appointed missionary at Key West, Florida; and the Rev. Orrin Miller at Franklin Mills, Ohio.

Treasurer of the Foreign Committee.—Mr. Aldis having resigned, in consequence of greatly increased duties at the Bank, Dr. John Smyth Rogers has been appointed Treasurer. His address on all business connected with his duties, as such, will be at the Mission Rooms, 281 Broadway.

Bishop Polk.—The Rt. Rev. Dr. Polk was at Van Buren, Arkansas, on the 25th of January. He had visited Little Rock, and found there a good state of things. The congregation bids fair to be strong, and to exercise a good influence on the rest of the state. At Pine Bluff, he found also prospects more favorable than he anticipated. He had likewise visited Fayetteville, (to which the Rev. Mr. Scull had recently been assigned;) and regards it as one of the most important stations in the state. Bishop Polk had been at Fort Gibson, in the Indian country, and had visited some of the chiefs of the Cherokee nation. He was to proceed from Van Buren, which is on the Arkansas river near the western line of the state, through the Choctaw nation, to Fort Towson on the Red river, and thence down that river to Louisiana.—*Spirit of Missions.*

Board of Missions.—The Rt. Rev. Dr. Kemper has been requested to preach the sermon before the Board of Missions at the triennial meeting in October next, and the Rt. Rev. Dr. De Lancey to be his substitute.—*Ib.*

Western Indians.—The Rev. Solomon Davis, of Duck Creek, Wisconsin, has accepted his appointment to visit and explore the Indian Territory with reference to the establishment of a mission among the Indians, and will set out on his journey on the opening of the navigation.—*Ib.*

Texas.—The Rev. Benjamin Eaton reached Galveston on the 14th of January,—and has since visited Houston, preaching at both places. He has been elected rector of the parish at each place, and will divide his time for the present between them. He found at Galveston, a Methodist and Presbyterian minister, and two Roman Catholic priests, the latter proposing to build churches at Galveston, Houston and Austin, during the year. The Rev. Mr. Ives has visited Austin, (200 miles inland,) and urges the claims of the capital of Texas upon the attention of the Church, as a missionary station. The corner-stone of the Church at Matagorda was laid, (as stated in a private letter,) with suitable services, on the 14th Oct. Bishop Polk has kindly yielded to the earnest solicitations from Matagorda, and proposes to consecrate the new church, the latter part of March, leaving New Orleans, for that purpose, by the 15th. It may be readily conceived that the occasion will be one of much interest.—*Ib.*

Rev. Dr. Boone.—The continuance of ill health has compelled Dr. B., on the repeated advice of his physicians, to leave Batavia for Macao. The anticipated absence of six months, it is believed, will enable him to decide upon the expediency of continuing his labors or of returning to this country; and at the same time enable him to make such observations as his health may permit, as to the prospect for future missionary efforts in China. Mrs. Boone accompanies her husband, and through the kindness of other missionaries, the pupils hitherto under Mr. Boone's care continue to receive instruction during his absence. Mr. and Mrs. B. left Batavia about the 1st of Oct., and after spending three days at Singapore, sailed again for Macao.—*Ib.*

At the late annual commencement of St. John's College, Maryland, the degree of L.L.D. was conferred on the Rt. Rev. G. W. Doane, Bishop of New Jersey—an excellent selection for such an honor.—*U. S. Gazette.*

Bishop De Lancey's Visitation.—On Sunday, 21st, our Diocesan preached in Trinity Church in this city, (Utica,) in the morning, and confirmed *twenty-nine* persons. Morning prayer was read by the Rector, assisted by the Rev. Marcus A. Perry, the Rector reading the preface in the office for confirmation. Being engaged to supply the place of an absent Rev. Brother, in a neighboring parish, it was not in our power to be present at these interesting services. In the evening the Bishop preached again in the same church to a very large congregation. The Rev. A. C. Patterson, Rector of Grace Church, read prayers. We have rarely noticed so large an assembly so perfectly silent and attentive.

On Ash-Wednesday morning, the 24th, the bishop preached in St. Peter's Church, Oriskany, and confirmed *eight* persons. Morning prayer was read by the Rev. Dr. Proal, assisted by the Rev. Mr. Patterson, who read the lessons. The preface in the confirmation office was read by the Rector, the Rev. S. Mc Hugh. The Rev. Mr. Burgess was present.

In the evening of the same day, the bishop preached in Grace Church in this city, and confirmed *six* persons; two of whom belonged to Trinity parish; this being the third confirmation since the consecration of the Church in August, 1839; whole number confirmed, twenty-seven persons. The Rev. Dr. Proal read the Evening prayer, and the Rector, the Rev. A. C. Patterson, the preface in the office for confirmation. The Rev. N. B. Burgess was also present. We have seldom seen a more thronged church. Not only were the pews filled, but the area around the chancel and the aisles, and we saw very many go away for want of seats; and many more, if they had not been content to stand, would have retired. There was very perfect stillness through the whole. One thing we remarked, which we do not remember to have witnessed before—several persons standing in the vestibule with their Prayer-books in their hands and joining audibly in the service.

Gospel Messenger.

From the Episcopal Recorder.

CONVENTION OF THE DIOCESE OF SOUTH CAROLINA.

Charleston, Feb. 18, 1841.

Rev. and Dear Sirs,—I have been privileged with attending upon the sittings of the Annual Convention of the Church in this diocese, which convened in St. Michael's Church, in this city, on Wednesday morning, the 10th inst., and was continued from day to day, Sunday excepted, to Tuesday evening the 16th inst. At its opening, Morning prayers were read by the Rev. Alexander Glennie. Rev. Richard Johnson preached the sermon, which was a faithful and simple exhibition of the great truths of the Gospel by Jesus Christ. The bishop, assisted by Rev. Messrs. Glennie, Trapier, and Keith, administered the holy communion to a large congregation of clergy and laity.

The Convention was organized, by the election of the Rev. C. Wallace, Secretary, for the ensuing year. There were, belonging to the diocese of South Carolina, twenty-seven clergymen present, and two from other dioceses, as well as one or two candidates for orders.

The bishop delivered his address, which, in a very clear manner, exhibited the condition of the Church in this State to be prosperous. A large part of the address was taken up with urging upon the Convention, and upon the friends of the Church in this diocese, greater attention to the spiritual interests of the colored population.

On Wednesday the 11th, prayers were read by Rev. Philip Gadsden, and a most powerful and impressive discourse delivered by the Rev. Mr. Young. He selected for his subject, the *importance of religious education.* For a full hour he held the congregation in an almost breathless silence, and so universal was the satisfaction afforded by hearing it, that but one opinion seemed to prevail, upon the subject of its publication and distribution, in the shape of a Tract. Thus you may have the opportunity to see and judge, yourself, of the excellence of this production.

The main business of the Convention, at this session, was the adoption of a new Constitution for the Church in this diocese. It in many instances proposed very material alterations from the old, under which they had acted for several years. Of course there was much discussion, but at all times a spirit of the most perfect courtesy and harmony prevailed. The work proceeded but slowly; yet after patient application to it, by a large portion of the Convention, through almost six entire days, the new Constitution was adopted *unanimously.*

I cannot but express my admiration of the spirit that prevailed in this body; that while the clergy and laity expressed freely and unreservedly their opinions, often differing materially from those entertained by others in the Convention, yet a looker on might have said, during the progress of the discussion, "See how these Christians love one another."

I think the clerical members elect of the General Convention are, the Rev. Dr. Hanckel, Rev. Messrs. Walker, Trapier and Young.

Christ Church, Cambridge.—This parish was favored with an Episcopal visitation on Sunday last. The Bishop preached twice very impressively, and confirmed 10 persons. It was gratifying to see him so well able to perform these services.—*Christian Witness.*

At a public breakfast given to the Rev. T. Dikes, the incumbent of St. John's Church, Hull, on the day he entered his 80th year, upwards of fifty years of his life having been spent in the work of the ministry in Hull, and very nearly half a century of it as incumbent minister of St. John's Church, which was erected through his instrumentality,—his congregation, anxious to express their sense of his unwearied exertions, and of the blessings they derived from his ministry, a short time since entered into a public subscription to present him with some testimonial on the recurrence of his birth day; and they resolved to raise a fund, to endow a scholarship at one of the Universities of Oxford or Cambridge, to be called the Dikes Scholarship; and that a grandson of Mr. Dikes should be the first scholar.—The payments to the student are to continue for three years, and the choice of future partakers of the benefit of the fund is to be vested in trustees, such trustees being the heirs of Mr. Dikes and the clergy of Hull for the time being. The resolution of the subscribers to this fund were read over to Mr. Dikes, after the breakfast, which was attended by upwards of 400 ladies and gentlemen of the highest respectability in Hull.—*British Critic.*

Cheshire.—The late Rev. W. Richardson, fifty-three years vicar of St. John's, Chester, has left £2,000 to the Society for promoting Christian Knowledge; £2,000 to the Society for the Propagation of the Gospel in Foreign Parts; £2,000 to the Incorporated Society for promoting the enlargement, building, and repairing of churches and chapels. He has also bequeathed £600 for the erection of an organ in the church belonging to the parish over which he had been for so long a period the worthy vicar.—*English paper.*

Consecrating of Trinity Church, Claygate, Thames Ditton.—The parish of Thames Ditton, contains a population of 2000, of whom upwards of 300 are resident in the hamlet of Claygate, upwards of two miles from the parish church, and within a mile of the site upon which a new church has been erected.—This church was consecrated on Tuesday, 22d December, by the Lord Bishop of Winchester. It contains accommodation for at least 284 persons; more than half the sittings are free and unappropriated. The Rev. Frederick Stephen Bevan, Rector of Carleton Rode, Norfolk, has paid into the hands of the governors of Queen Anne's Bounty the munificent sum of £2000 towards the endowment.—*British Critic.*

BISHOP DELANCEY'S APPOINTMENT.

Easter day, 11, St. John's, Canandaigua, (confirmation,) A. M. and P. M.—*Gospel Messenger.*

MARRIED,

On Monday evening, the 1st inst., by the Rev. Moses Marcus, B. D, Rector of St. Peter's, Peekskill, Ulster co., Mr. Alfred, son of Gorham Coffin, Esq., of Nantucket, to Miss Lellias Marcus.

On Monday evening, 1st inst., at Hilton Head, by the Rev. Mr. Neufville, Rector of Christ Church, Savannah, the Rev. A. Woodward, Rector of St. Luke's Parish, to Miss Eliza C., only daughter of the Hon. Wm. Pope, Senr., all of Beaufort District, S. C.

DIED,

On Wednesday morning, March 31., Lucinda Whitney, consort of Daniel E. Glover, in the 32d year of her age.

CALENDAR.

MARCH.

7. Second Sunday in Lent.
14. Third Sunday in Lent.
21. Fourth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
28. Fifth Sunday in Lent.

APRIL.

4. Sunday next before Easter.
5. Monday before Easter.
6. Tuesday before Easter.
7. Wednesday before Easter.
8. Thursday before Easter.
9. Good Friday.
10. Easter-Even.
11. Easter-Day.
12. Monday in Easter Week.
13. Tuesday in Easter Week.
18. First Sunday after Easter.
25. Second Sunday after Easter, and St. Mark the Evangelist.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. First Sunday in Lent, February 28, confirmed 38 in St. Paul's Chapel.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayley, Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 75 Beekman.
Eastburn, D D, Rev Manton, 5 Mercer.
Evans, Rev. Benj. 7 Third Avenue.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Hackley, Rev. C W, 9 Eighth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Abingdon Square.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lewis, Rev. William H. 10 Columbia street.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 10 Carroll Place.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D, Rev John L,
Carter, Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Page, Rev. William P.
Shimeall, Rev R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev Edmund D., D. D., Essex-street.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From a friend at Woodbrige, N J, $5; by mail, from "an individual," $50; by the hands of Swords, Stanford & Co, from V W, $2.

Further donations will be thankfully received, if left at the Tract Depository, 28 Ann street; Mr Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber.

B Evans,
Missionary at Large, No 7 Third Avenue.

March 3, 1841.

Ladies' New York City Gleaning Association.

The Treasurer thankfully acknowledges the receipt of the following donations for the poor under the care of the Missionary at Large:

By the hands of Miss Mortimer from several ladies, $9 50. From annual subscribers, $1 50.

F. E. B. Taylor, Treas.
March 2, 1841. 26 Perry st.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:

By Swords, Stanford & Co, from an Episcopalian, $100.

The Missionary is constrained to state the urgent need of further assistance for the sick and destitute. Every article of clothing at his disposal has been distributed; and many cases remain unsupplied, where aid is indispensable, to enable individuals to attend public worship. Garments, or materials from which they can be made, will be received with great thankfulness.

☞ Any donations for the poor will be thankfully received. They may be left with Swords, Stanford & Co, 152 Broadway; J. A. Sparks, office of the Churchman, 111 Nassau street; at the Depository, 28 Ann street; or at the residence of the missionary.

Lot Jones,
March 4, 1841. 192 Allen street.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 24th ult., has received the following contributions, viz.

From the Family Mite Box, New York, $2 86. By the hands of the Rev L P Bennett, collection in Christ Church, Guilford, Con, $13. By the hands of the Rev J L Clark, rector, collection and additional contribution to be applied to the Church in New Albany, Indiana, from St John's Church, Waterbury, Con, $50 25. By the hands of J M Goodwin, Esq. contribution of Christ Church, Hartford, Con, for Domestic Missions, in answer to the special calls of the Committee, $500. By the hands of the Rev C B Dana, from a few members of Christ Church, Alexandria, D C, for Domestic Missions, $25. The contribution of the Rev. John Lingletary, of Washington, North Carolina, for the years 1840 and 1841, for Domestic Missions, $20. By the hands of Frederick H Stimpson, Esq, receiving agent in Boston, received from Trinity Church, Bridgewater, Mass, by the hands of Mr John Edson, $15. By the same hands, the semi annual contribution of St Ann's Church, Lowell, Mass, by the hands of the Rev T Edson, rector, $75. By the hands of T C Butler, from Miss M L, for Domestic Missions, $20 By the hands of W H Hubbard, Esq, receiving agent, Richmond, Va, contributions from Charlotteville, Va, 57 75—viz, from Rev R K Meade, 15; Miss Sarah Gilman, 10; Mrs Lucy A Minor, 10; Mrs Louisa Meriwether, 5; A Terrill, 1 25; Mrs Mary Craven, 2 50; Dr Frank Carr, 2 50; Col Thomas Macon, 5; Mrs Allen Rives, 1 50; Mrs Eliza Beirne, 5; each being one half, $57 75. By the hands of the Rev Dr Vaughan, from St John's Church, Belle Fonte, Pa $10. By the hands of Thomas Robins, Esq, receiving agent in Philadelphia, from a colored class in the Sunday school of St James' Church, Philadelphia, for St Charles, Mo, $10. From Christ Church, Phil, quarterly collection, for Domestic Missions, per Moses Kempton, churchwarden, $161 17. From Christ church, Winchester, Va, for Domestic Missions, per Rev J E Judeson, $31. From the missionary association of Calvary church, Rockdale, Pa, for the church at Jefferson city, Mo, per Rev Alfred Lee, $40. From Mrs Reed, Putnam, Ohio, for Domestic Missions, $15. From the Juv Miss Soc of the Male Sunday schools of Trinity ch, Southwark, Philadelphia, for Domestic Missions, $17 54. From the Miss Soc of St James' church, Leesburgh, Va, for Domestic Missions, per Wm H Gray, $35. From Wm Griffith, Harrisburgh, Pa, per the hands of James Peacock, Esq, for Domestic Missions, $3. From St John's church, Northern Liberties, Phil, per Osmon Reed, for Domestic Missions, $50. From Mrs Susan Aycrigg of St John's Chapel, New York, $50. Total, $1204 57.

James Swords, Treasurer.

New York, 4th March, 1841.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Mr Adam Tredwell, annual, $2. E W Laight, do $5. A lady of Ascension, donation, $10. Mrs J C Stevens, donation, $3. Mr T F Brett, donation, $2. Cash, donation, $2. Collection in Christ Church, Paterson, and St Peter's, Paulings, Rev Shelden Davis, Missionary, $3. Total, $27.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Or at the Depository, 28 Ann-street, by
Thomas C. Butler, Agent.

New York, March 3, 1841.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of $7, a donation to this institution from two Ladies, by the hands of Floyd Smith, esq. Also, from a Lady of the Church of the Ascension, $5.

John W. Mitchell,
Treasurer of General P. E. S. S. U.

New York, 24th Feb. 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Mr Adam Tredwell, donation, $5. A lady of Ascension Church, donation, $5. Mr E W Laight, annual, $2. Rev Thomas M Clark, Rector of Grace ch, Boston, by a few ladies of that Church, to constitute him a life member, $10. Mrs R M Kearney, a donation, $1. Mrs J C Stevens, donation, $1. Mr H L Norris, donation, $1. Collection in Christ Church, Paterson, and St Peter's, Poulings, Rev Sheldon Davis, Missionary, $2. Total, $27.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, agent.
At the Depository, 28 Ann street.

New York, March 3, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St. Stephen's Church, New York, Rev Joseph H Price, Rector, collection on Sunday, February 21st, for Missionary fund, $97 88.

C. N. S. Rowland, Treasurer,
March 3, 1841. 55 Water street.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since last report:

From Rev Dr Whitehouse, rector of St Luke's ch, Rochester, N Y, one half, $10. From A B Patterson, rector of Trinity ch, Morristown, N J, one half, $10. From From St John's ch, Providence, R I, for Richmond, Phil. school at Athens, balance of annual subscriptions, $9. From Rev A Ten Broeck, rector of Church of Nativity, New York, for Texas, $3 18. From J P Smith, agent, from St Paul's ch, Louisville, for support of William Jackson, at African mission, $8. From ladies of Zion ch, Newport, R I, for female beneficiary at Cape Palmas, annual, $20. From Benjamin Howard, agent, from St Ann's ch, Lowell, Mass, semi annual, $25. From Wm Hubbard, agent, Richmond, Pa, $114 36. From Juvenile Sewing Society of St John's ch, Waterbury, Conn, for Sarah Morgan, at Cape Palmas, by Rev J L Clark, rector, 6th semiannual contribution, $10. From Wm Osborn, New York, annual, one half, $5. From a friend to Foreign missions, by Messrs Swords, Stanford & Co, $5. From St John's ch, St John's Island, S C, by Rev T J Young, rector, one half, $41 91. From Christ's ch, Alexandria, D C, by Rev C B Dana, $25. From St James' ch, Zanesville, Ohio, by Rev M T C Wing, $5.

J Smyth Rogers, Treasurer.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending March 4, from the following individuals, viz.

Bell & Entwisle, Alexandria, D C, with remit; H Look, P M at Collinsville, Ill. with remit; P M at Utica, with remit; James Baker, Norfolk, Va; D Brunner, Baltimore, with remit; D A Hoyt, Danbury, Con; R S H George, Phil; P M at Syracuse, with remit; D Brunner, Baltimore.

Packages have been forwarded from the Depository during the week ending March 4, as follows:

To Knight & Colburn, care of Cushing & Brother, Baltimore, 1 package sent to J P Giffings; R S H George, Phil, per Union Line.

A Communicant of the Episcopal Church, wishes a situation as Matron in a School, or as Superintendent of a private family, either in the city or country. The best of reference will be given. Address A. B., at the Churchman Office, 111 Nassau st.

March 6—tf

WM. PEASE,

PROFESSOR OF THE

THEORY AND PRACTICE OF MUSIC.

Residence, No. 169 Barrow street.

REFERENCES:

Rev. James M. Matthews, D. D.
Rev. John M. Macaulay,
J. D. Reese, Esq.,
James B. Wilson, Esq.,
Rev. Samuel Seabury, D.D.
Henry Huren, Esq.,
B. A. Mumford, Esq.
H. H. Reynolds, Esq.,
Timothy Cough, Esq.

March 6—tf

ST. MARY'S HALL,

Green Bank, Burlington, New Jersey.

THE BISHOP OF NEW JERSEY, PATRON.

The Summer Term of this Institution will commence on the first day of May next. The charges per term of five months for boarding, lodging, fuel, bedding and towels, all English branches, Ancient Languages, and Psalmody, are $106.

Washing is charged at 50 cents per dozen. Music with use of piano, $15. French $7 50; Drawing $8, per quarter.

At the suggestion of several friends of the Institution, and in consequence of the pecuniary depression of the country, the following propositions are made.—

1. A deduction of ten per cent will be made on all bills of the second year, of fifteen on the third year; of twenty per cent on the subsequent years.
2. To those who send pupils for three or more years, leaving the time of their attendance to the several ornamental branches, to the discretion of the Principal, the whole charge for the term, including washing, (amounting as the several items do, to about $180,) will be $150.
3. When more than three daughters of one family are educated at the Hall, a deduction of twenty per cent. will be made on all their bills.
4. When more than five and less than ten pupils come from the same neighborhood, a deduction of fifteen per cent. on all charges will be made; and when the number is more than ten, a deduction of twenty per cent.

One hundred dollars must be paid at the beginning of every term; and all money for the use of the pupils must be left with the Principal. No bills to be contracted by or for the pupils. When the term bills are not paid within ten days after the close of any term, a draft will be drawn, and the expenses charged.

Address the Rev. R. J. Germain, Chaplain, Principal Teacher, and Head of the family, St. Mary's Hall, Burlington, N. J.

To the Friends of Christian Education in the Church.

St. Mary's Hall is just completing its fourth year. The undersigned, having originated the enterprise and taken a constant share in its prosecution, has thus far borne no public testimony to the working of the plan, which, in 1837, he announced in his "Appeal to Parents, for Female Education on Christian Principles." It was then his expectation that at least four years would be required for the development of the principles of the institution, and maturing and settling its plans.—He considers that this is now fully done; and he therefore feels that it is his duty to declare, to all whom it may concern, his entire satisfaction with the principles, plan, and administration of St. Mary's Hall: and his conviction that it deserves the full confidence and the liberal patronage of the friends of Christian Education in the Church. It is to such that the appeal has always been made, and is now; St. Mary's Hall having been founded and uniformly conducted as a Church institution. No pupils indeed are rejected on account of their religious profession. All are welcome. And a large number of its inmates have always been of such as did not profess and call themselves Churchmen But its training and its tendencies have always been and will always be in accordance with the doctrine, discipline, and worship of the Protestant Episcopal Church: and it is matter of devout thankfulness to Almighty God, that from within its walls many have gone out, to carry with them the principles which were here imbibed or confirmed; and, "adorning in all things the doctrines of God our Saviour," to promote, we trust, in the stations in which Providence shall place them, the same sacred influences in others.

In conclusion, the undersigned, with the very best possible opportunities of knowledge, earnestly, and without any qualification, recommends St. Mary's Hall to all who desire a place for the education of their daughters;

i. As a healthy and delightful residence, and a safe asylum;
ii. As a domestic institution, another home, in which pupils and teachers live together as one family;
iii. As a Seminary of sound and thorough instruction in all the usual branches of useful and elegant learning;
iv. As a Christian institution, under pastoral and Episcopal supervision, in which there are daily worship, and instruction in sacred things; and in which the knowledge of salvation, through faith which is in Christ Jesus, is held and taught to be the most desirable knowledge; and growth in grace, through sanctification of the Spirit, the great end of human life.

G. W. Doane,
Bishop of New Jersey.

Riverside, Feb. 27, 1841.—5teow.

The Claims of the Holy Week.—A plain Address to Churchmen; an edition of this Tract, just published by the Protestant Episcopal Tract Society at their Depository, 28 Ann street.

March 6.

VALUABLE ENGLISH THEOLOGICAL BOOKS,

Recently imported and for sale by
D. APPLETON & CO.
Theological Booksellers and Publishers,
200 Broadway.

Parochial Sermons; by John Henry Newman, B. D. Fellow of Oriel College, Oxford, 5 vols. 8vo.
Plain and Practical Sermons; by Joseph Jones, M. A. of Newchurch, Oxford, 1 vol. 8vo.
A Discourse on Church Government; by John Potter, D. D., late Archb'p of Canterbury, 1 vol. 8vo.
Testimonies of the Fathers of the first four Centuries to the Doctrine and Discipline of the Church of England; by the Rev. Henry Cary, of Worcester College, Oxford, 1 vol 8vo.
A History of Conference and other proceedings, connected with the revision of the Book of Common Prayer, from the year 1558 to 1690; by Edward Cardwell, D. D., 1 vol. 8vo.
Illustrations of the Doctrine, Principle and Practice of the Church of England; 1 vol. 12mo.
Sacred Literature; by John Jebb, D. D., Bishop of Limerick, 1 vol. 8vo.
History of the Reformation in Spain; by Thomas M'Crie, D. D. 1 vol 8vo.
History of the Reformation in Italy; by Thomas M'Crie, D. D., 1 vol. 8vo.
Life of Andrew Melville; by Thomas M'Crie, D D. 2 vols. 8vo.
A Connection of Sacred and Profane History; (intended to complete the works of Shuckford and Prideaux,) by the Rev. M. Russell, LL.D., 3 vols. 8vo.
The History of the Reformation in Scotland; by John Knox, with notes and Life, by W. McGowen, Esq., 1 vol. 8vo.
Lives of the most Eminent Fathers of the Church, by William Cave, D. D.; a beautiful new edition, 3 vols. 8vo.
Primitive Christianity, or the Religion of the Ancient Christians; by William Cave, D. D., a new edition, 1 vol. 8vo.
The Lives of the Apostles, and the two Evangelists, St. Mark and St. Luke; by William Cave, D. D., a new edition, 1 vol. 8vo.
A New Analysis of Chronology and Geography, History, and Prophecy; by William Hales, D. D. Professor in the University of Dublin, 4 vols. 8vo.
Sermons on Various Occasions; by Charles Wm. Le Bas, M. A, late of Trinity College, Cambridge, 5 vols. 8vo.
The Life and Times of Archbishop Sharp, (of St. Andrew,) by Thomas Stephen, of Kings' College, 1 vol. 8vo.
An Essay on The Proper Lessons, appointed by the Liturgy of the Church of England; by William Wogan, Esq., in 2 vols. 8vo.
Origines Britannicæ, or the Antiquities of the British Churches; by the Rt. Rev. Edward Stillingfleet, D. D., Lord Bishop of Worcester, a new edition, 1 vol. 8vo
The Antiquities of the Hebrew Republic; by Thom. Lewis, M. A., a new edition, 3 vols. 8vo.
An inquiry into the Heresies of the Apostolic Age—in eight sermons—by the Rev. Edward Burton, D. D., Oxford, 1 vol. 8vo.

☞ List to be continued.

March 6.

THE FOLLOWING WORKS ARE IN THE PRESS.

D. APPLETON & CO.,
200 *Broadway, have in the course of publication,*

A Treatise on the Church of Christ; by the Rev. Wm. Palmer, A. M., of Worcester College, Oxford, with a Preface and Notes, by the Rt. Rev. Bishop Whittingham, in 2 vols. 8vo.
Disce Vivere, Learn to Live; Christopher Sutton, D. D., 1 vol. 16mo. beautiful edition.
Disce Mori, Learn to Die; by the same author, uniform in style.
Lyra Apostolici—from the fourth Oxford edition.
The Parable of the Pilgrims; by Symon Patrick, D. D., late Lord Bishop of Ely—uniform with The Heart's Ease, Treatise on Prayer, &c.
The Early English Church; by the Rev. E. Churton, M. A
The Natural History of Society in the Barbarous and Civilized State, an Essay towards discovering the Origin and Course of Human Improvement; by W. Cooke Taylor, LL.D., Trinity College, Dublin, 2 vols. 12mo.
The Philosophy of History, in a course of Lectures; by F. Von Schlegel, with a Memoir of his Life—by I. B. Robertson, Esq., 2 vols. 12mo.

NEARLY READY:

Meditations on the Most Holy Sacrament of the Lord's Supper; by Christopher Sutton, D. D., late Prebend of Westminster, elegantly printed, 1 vol. 16mo.
Sacra Privata; the Private Meditation, Devotions and Prayers of the Right Rev. Bishop Wilson, elegantly printed, 1 vol. 16mo.

March 6.

WANTED,

A Situation as Matron, in a Boarding School, or similar institution, in the country; by a Lady who has had some experience in the management of a large family, and can furnish good reference as to character and capability.

A line addressed to "Matron," and left at this office, will receive immediate attention.

Feb. 27, 1841—tf

A Young Lady, who is a member of the Episcopal Church, wishes to obtain a situation as Governess, or Assistant Teacher. She will instruct in the English branches, with the French Language, Drawing, and the rudiments of Music. For address and references, apply at this office.

References:

Rev. John L. Blake, of New York city.
Rev. William Croswell, Auburn, N. Y.
Rev. Henry Ware, Jun., Professor in Harvard University, Cambridge, Mass.
Rev. Chandler Robbins, Boston.

Feb. 27—3t

"THE FAITH ONCE DELIVERED TO THE SAINTS."

Bishop Doane's valuable Sermon on this subject, may be had at the Office of the Churchman, and at 28 Ann street, either by the quantity or by the single copy. To such of the Clergy as may be disposed to circulate the Sermon as a Tract, packages of fifty each, will be put at a low price.

Feb. 27.

BROOKLYN COLLEGIATE INSTITUTE,

(LATE DURHAM BOARDING SCHOOL,)

JOHN YOUNG, Principal.

This Institution, which has been in successful operation for four years, in Durham, N. Y., will be removed on the 15th of April, and opened on the 3d of May next, under the charge of the same Principal and instructors, on *Washington Avenue*, Brooklyn, between Myrtle Avenue and the Rail Road, nearly opposite the residence of the Rev. Richard C. Shimeall, and about two miles from either the Fulton or South Ferries, with both of which there is a regular communication by Rail Road or stage.

A more desirable location is not to be found in the vicinity of the city, possessing the advantages of pure country air, good water, delightful scenery, and extensive play grounds.

All the branches of a thorough English and Classical education, with the French language, are taught by skilful and experienced teachers.

The government is mild and parental, the pupils board in the family of the Principal, eat at the same table, and are treated in all respects, as his own children.

The manners and morals of the pupils are strictly guarded: they are not allowed to go beyond the play-grounds, unless attended by one of the teachers.

All are required to attend some place of public worship on Sundays, the selection to be made by their parents or guardians. When no instruction is given to the contrary, they attend the Episcopal Church with the Principal and his family.

TERMS FOR BOARDING AND TUITION.

For English and Commercial Studies, per ann. $160
" Classical, French, and Mathematical, 200

No extra charges whatever.

Letters may be addressed to the Principal, at his present residence, Durham, N. Y., until 15th April; after that to the Institute, Brooklyn.

REFERENCES:

Rt. Rev. Benjamin T. Onderdonk, New York.
Hon. John Adams, Catskill.
Hon. John A. Dix, Albany.
Rev. Norman H. Adams, Unadilla.
Messrs. Charles McArthur, Hudson; Levi Thayer, Palmyra; James W. Reed, Lockport; James Baldwin, Jun., Buffalo.

Feb. 27.

POETRY.

For the Churchman.

"Take no thought for the morrow."

How often has the bell been toll'd!
The funeral moved along:
'Twas for the young as well as o'd,
The healthy and the strong.
S. S. Book.

O I do love the sweet green trees,
And every little flower,
That springs "around our daily paths,"
Born of the summer shower:
But most I love an infant's laugh,
That rings so pure and clear,
Ah, sweeter far than aught beside,
'Tis music to the ear.

And then in summer time I love
To steal from all away,
And seat me on some mossy bank
Or stone so old and gray:
Or 'neath some "old and sacred" tree
To muse upon the past:
For oft with murmuring heart I've wished
This summer time to last.

One day, when lengthen'd shades of eve
Stretched over vale and hill,
And glowing sunset ling'ring shone,
When all around was still:
I sat me in my quiet dell,
In revery sad, but sweet,
Till on mine ear broke pleasant sounds,
The noise of tiny feet.

And there beside me softly stood
A gladsome little child,
She placed her small white hand in mine,
Then looked at me and smiled:
Her "golden ringlets shining fair,"
Her eyes of modest blue,
Her sunny skin, through which the blush
Came mantling warm and true:—

All told of love. The GOD of Love
To tenement of clay
Had given a soul, where only Love
Held undisputed sway.
O how I loved that little child,
And each remember'd hour
We spent in talk of GOD above,
His mercy and His power.

'Twas the last walk: we parted then,
She kissed me o'er and o'er,
Even now I see those tearful eyes
Half hid by closing door;
And many weary years passed by,
Ere news flew o'er the main,
That summer time should bring to me
This lovely child again.

At length it came: that noble ship!
I hurried to the shore,
Impatient this dear child to press
To my fond heart once more;
I pictured all the sunny smiles
That would her face illume,
The woody walks, the gladsome chat,
For many days to come.

I hurried on with eager step—
I gazed in every face—
But she I sought now knew no more
"Her old accustom'd place."
Sad faces met me every side,
Now, now, all hope had fled—
They told too true, that she was, "long
Since, numbered with the dead."

And memories sad rush to my heart,
Whene'er a flower I see,
Alas! those once frequented haunts
Have lost their charm to me.
But GOD in mercy to my soul
A blessed hope has given,
That though from earth her soul has gone,
"We still may meet in heaven."

MARIQUITA.

From "Plain Sermons," by contributors to "Tracts for the Times."

THE APOSTOLIC CHURCH.

Acts ii. 42, 43.

"And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul."

Although Almighty GOD has in His just judgment permitted His Church, once "glorious, without spot or wrinkle, or any such thing," to be as it were cast down to the earth, and defiled in the dust—though to her may be too truly applied what the prophet Jeremiah spake of the Jewish Church in her affliction: "Her adversaries are the chief: her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions—and from the daughter of Zion all her beauty is departed;" though such, I say, be, alas! the condition of CHRIST's visible Church among us, at least to a rightly discerning eye, yet, blessed be GOD's holy name for it, we are not yet so far quite cast off, but that there still remains some ground, however faint, for consolation and hope. Whereon this our hope may be founded, is plainly a subject well worthy the consideration of thoughtful Churchmen; and, as such, I shall now briefly request your attention to this one inquiry, whether it be not in our power to believe and to live as the first Christians did? because if this be in our power, it is evident that the door of hope and comfort is not yet closed against us, nor is it impossible but that, living and dying according to the pattern of our forefathers in the Christian faith, the members of the primitive Church, we may trust, as they did, being partakers of CHRIST's sufferings here, to be allowed in the day when He shall be revealed, to be like them "glad also, with exceeding joy."

Of the Jews who were assembled at Jerusalem from all parts of the world, to keep the feast of Pentecost, about seven weeks after the crucifixion of the LORD JESUS, a very considerable number were so wrought upon—first by the great miracles of the languages, and then by the reasoning of the Apostles—that they could not but profess themselves ready to follow at once the guidance of men whom they were constrained to acknowledge as no other than the messengers and ambassadors of the Most High. "Men and brethren," say they, "what shall we do?" To which their earnest question the Apostle's answer was as decisive as it was encouraging. "Repent," said he, "and be baptized every one of you in the name of JESUS CHRIST, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For (added he) the promise is unto you and to your children, and to all that are afar off, even as many as the LORD our GOD shall call," without distinction of Jew or Gentile. And then the Apostle continued his admonitions to them at considerable length, "saying, Save yourselves from this untoward generation;" *i. e.*, he urged on them in a practical way, and with words of warning and caution, the danger they were in, either if they should refuse to embrace the Christian profession so offered to them, or if embracing it, they should afterwards settle down into an unholy or careless course of life.

They, however, the history says, "gladly receiving his word," readily submitting themselves to the obligations of the Christian covenant, were admitted to be "baptized the same day, to the number of about three thousand souls." And at first, at least, whatever might have been the case afterwards with some of them, theirs was not a mere external lukewarm profession, they really endeavored to live accordingly—"they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayer. And fear came (or was) upon every soul."

Under these five heads there seems to be set forth to us in a general view, the religious course of life and practice entered on by the first Christians; those who were members of the Church within a twelvemonth after the death, resurrection, and ascension of the LORD JESUS.

If we can follow their example, surely we cannot be very wrong; if we neglect it, we cannot be very right. And this, I say, is a point highly deserving the consideration of all serious minds, of all who are in earnest about their salvation, of all who do not wish merely to feel safe, but to be so. And, alas! how few are these all.

You will observe that in the primitive Church, religion was the chief thing on people's minds; they applied themselves in earnest to it, or as our translation well expresses it, "continued steadfast"—

1st. in the Apostle's doctrine;
2dly. in the Apostle's fellowship;
3dly. in the breaking of the bread;
4thly. in the prayers;
and all this because
5thly. fear (*i. e.*, awe and reverence, and a deep sense of the truth of the Gospel) was on every soul.

First, It is said, "they continued steadfastly in the Apostles' doctrine."

The word "doctrine" means in the original "teaching," or "instruction;" and in that sense merely is, apparently, sometimes to be understood in the New Testament, as, *e. g.*, when it is said "the people were astonished at our LORD's doctrine," *i. e.*, at the authority and dignity with which He delivered His instructions, for so it is explained: "He taught them as one that had authority [of His own] and not as the Scribes" [mere expounders.] And St. Paul, warning Bishop Timothy of the corruptions into which professing Christians should fall, admonished him to stand firm nevertheless, not to fail either in zeal or in patience: "Reprove," said he, "rebuke, exhort with all *long-suffering and doctrine*;" *i. e.*, with unwearied teaching and instruction: and other places might be mentioned not unlike.

Nevertheless, I suppose, the word "doctrine" has oftentimes a more confined and particular meaning, with reference, *i. e.*, to the great special concerning truths offered to the hearts (I say the hearts, rather than the minds) of true believers in the Gospel of JESUS CHRIST.

Thus, *e. g.* (Acts xiii.) it is said of the Roman officer, Sergius Paulus, that he was "astonished at *the doctrine* of the LORD;" *i. e.*, at the statement of Christian truth set forth by the Apostles, and confirmed by miracle. Again, St. Paul, in the first chapter of his epistle to Titus, describing the qualifications of a Presbyter, says, he should be one who can maintain (or stand up for) the faithful word or argument "*according to the doctrine*;" for so it is originally, though translated "as he hath been taught." In the short Second Epistle of St. John, *the doctrine* of CHRIST is three times mentioned, as above all things to be maintained by all who would lay claim to the name of Christian. To which may be added, that St. Paul congratulates the Christians in the city of Rome, that they had proved the sincerity of their conversion by their course of life—"for" says he, "ye have obeyed from the heart that *form of doctrine* which was delivered you;" referring their thoughts as it may seem to the profession of Christian truth made in their baptism,—in fact, what we term, the Creed, and what St. Paul calls "a form of doctrine," a type, or model, or rule of Christian truth.

From these and other passages which might be alleged, we may conclude that when it is said of the first Christians, that "they continued steadfastly in the Apostles' doctrine," we are to understand that they resolutely assented, both with their hearts and their lips, to those great fundamental principles of the Gospel which the Apostles set before them—and this, notwithstanding every difficulty, whether from within or without—their own prejudices or the scorn or persecution of the world—from whatever quarter the opposition might be offered, "they continued steadfast."

We observe, in the next place, what the sacred historian asserts of the members of this primitive Church, that they "continued steadfastly also in the fellowship (or communion) of the Apostles," as well as in their doctrine.

This word, sometimes translated "fellowship," and sometimes "communion," seems to imply intimate union and sympathy, as of the members of the body one with another, so of all with the Head.

It is sometimes used to express the great mystery of GOD's condescending love, in uniting His Church to Himself by the mediation of His Son, and the sanctification of His Spirit; and sometimes it expresses the union of true believers in the visible Church, each in their several stations, held together by the bonds of obedience and love, and avoiding all schisms and divisions as contrary to the doctrine which they had received.

This spirit of love and unity the first Christians most carefully cherished—thus they continued steadfastly in the Apostles' fellowship and communion—and as long as they did so continue, the Divine blessing was on them; but when some began to break the bonds of this unity, and to fall away into sects and divisions, we read in the letters of the Apostles, how highly displeasing this their conduct was to the great invisible Head of the Church.

We are told, 3dly, of this Church of the first Christians, that they continued steadfastly in breaking of bread, or as it is originally, "*the* breaking of *the* bread;" that must mean of course the celebration of the holy feast of their LORD's body and blood in the manner in which He himself appointed, when He said to His Apostles, "Take, eat, this is My Body." "Do this in remembrance of Me."

That this is the meaning of the expression, "breaking of bread," we cannot doubt, both because such particular mention is made by all the sacred historians, of our LORD's breaking the bread at the institution of the holy Eucharist; and also because we are told repeatedly, that the Apostles, as part of their public devotional duties, did break bread with the other Christians; and further, because St. Paul expressly says, "the bread which we (the Apostles) break, is the communion of the body of CHRIST."

We see then that the Christians, in the earliest and therefore the purest days of Christianity, continued steadfastly in breaking of bread; notwithstanding every difficulty and objection, whether from the violence or scorn of foes without, or the treachery of their own hearts within, would on no account neglect the command of their dying LORD; as knowing that unless they were united to Him, they could be none of His; and that of this union there were no means open to them, except such as He had appointed and blessed.

Moreover, these good and holy men, the members of the primitive Church, who continued so resolutely and consistently in the doctrine and fellowship of the Apostles, and in the commemoration of their Redeemer's death at His own holy table—were steadfast also in prayers—or, as it is originally, in *the* prayers; from which, as from other grounds, we may justly infer, that even then, in the very beginning of the Gospel, set rules and forms of prayer were provided, and sanctioned by apostolical authority for the use of the Church. And that these rules were religiously and carefully regarded, we cannot doubt, when we reflect that those first Christians were fresh, as it were, and earnest in the profession of the Gospel, with the Apostles for their guides and instructors, and taught by them that "GOD is not the author of confusion, but of peace, in all Churches of the saints."

If it now be asked, why the members of the primitive Church yielded up their prejudices and inclinations in so many ways, as they must have done, before they could consent to such a course of religious discipline as that implied in these words—to continue steadfast and regular in their regard to the Apostles' doctrine and fellowship, in breaking of bread and in prayers—the statement next following must be considered as supplying the grounds and principles of their conduct: "fear was upon every soul."

They were thoroughly in earnest in their religion.

They had such a deep and unaffected sense of the transitoriness of all worldly things, of the necessity of having GOD for their friend, of their own frailty, sin, and unworthiness, of the holiness, truth and almighty power of the LORD JESUS CHRIST, and of the blessedness of being true members of His Church; an awful sense of these things so filled their souls, that all other things seemed of small consequence, and worth no more of their care and anxiety. In a life of true devotion and practical holiness, was all their consolation, all their hope.

And may we not too, my brethren, we whose lot is cast in this late period of the militant Church; may we not still, after eighteen centuries, derive hope and consolation from the same thoughts, and the same practices, which the primitive Christians took refuge in?

Is it not in our power also to continue steadfastly in the Apostles' doctrine—and fellowship—and in breaking of bread, and in prayers?

That these high privileges are within our reach is unquestionable; the doubt is, alas! whether we know or reflect on the value of our treasure.

We possess the Apostles' doctrine, in the blessed volume of Scripture—to our possession of which may be truly applied the emphatic words of our LORD and Master, "Blessed are the eyes that see the things which ye see, and read the things which ye read: for I tell you, that many prophets and kings have desired to hear and read the things which ye can hear or read from that book, and have not known them." We possess also the Apostles' doctrine in the Church prayer-book, not only because we have preserved there "the form of doctrine," the Apostles,' and other ancient creeds; but also, because much of the noble and magnificent Liturgy is as ancient and venerable as it is noble; and if not in form, yet in spirit and meaning, may be dated even as high as the apostolic age.

And as we have by GOD's blessing the Apostle's doctrine, so also the Apostles' fellowship. Our Bishops derive all their spiritual authority by succession from the Apostles downwards; we, the inferior Clergy, all ours from the Bishops. If this be denied us, nothing remains on which we can ground any claim for respect or regard. If this be denied us, we are nothing better than usurpers, self-appointed ministers; useful perhaps for the peace and order of society, but spiritually powerless.

But, blessed be GOD, this cannot be denied us with truth; we still have, though unworthy, the Apostles' fellowship as well as doctrine—and whilst these are left to us, our hope and consolation cannot at least be altogether lost.

We have too, still in all its vital efficacy to faithful souls, the holy sacrament of the Eucharist—the breaking of the bread—the communion of the Body and Blood of CHRIST, set within reach of all who are religiously and devoutly disposed to follow their Saviour's rules, and who desire to be spiritually united to Him, as knowing that, except in that union, we have not any well-grounded hope of life and immortality.

And as we of this Church possess the blessed privilege of partaking spiritually of that Body which was broken for us, and for our sins; so also have we prayers—even *the* prayers, sanctioned by the ancient Church, one may say even from the apostolic times, and such as, when uttered by humble lips and from a pure heart, cannot but be acceptable to GOD through JESUS CHRIST.

Being thus *able* at least to continue steadfastly in the Apostles' doctrine and fellowship, in breaking of bread and in prayers; still the touching question remains, has "fear come upon every soul?" Are we indeed deeply impressed with the *reality*, the substantial, overwhelming importance of all these things—and of our laying them to heart, now whilst it is yet an accepted time with us, a day of salvation?

If this be indeed the case with us, and our conscience can bear us witness that we are indeed in *earnest*, then may we encourage feelings of hope and consolation.

But if otherwise, if we are not living, or trying to live, as the first Christians did, then we have reason to fear that somehow we are deceiving ourselves with false confidences, and that we shall be found in the great day to be in the condition of that servant "who knew his LORD's will, but prepared not himself, nor did according to His will." From so sad a delusion may GOD in His mercy preserve us, through JESUS CHRIST our LORD.

RELIGION AND EDUCATION.

On the 16th of January, 1841, a meeting was held in Springfield, Washington county, Kentucky, for the purpose of establishing a literary institution in that place, to be placed under the superintendence of the Dominican Fathers of St. Rose. The second resolution passed at this meeting, reads thus:—

"2. *Resolved*, That we have every confidence that no peculiar religious doctrines will be inculcated in the school, unless requested by the parents of the pupil."

Now, we feel ourselves called upon to declare our conviction, that, if such be the system on which the proposed school is to be conducted, it is most objectionable. Religion and education are, in our minds, inseparably connected; and if—what we cannot believe—the Fathers of St. Rose will consent to have no "peculiar principles of religion" taught in the school to be placed under their care, we fear that their labors, however laudable in principle, will be unproductive of favorable results. We cannot for a moment suppose, that they will confine their religious instructions to those truths that are believed by all; which would be to unsettle the faith of Catholics, and lull Protestants into a false and fatal delusion; and still less can we imagine, that they will exclude all religious instructions from their schools. If the ministers of religion engage in the laborious and honorable task of imparting instruction to youth, it is, we hope, for the purpose of promoting religion; not by what is called proselytism, but by giving, in the first place, a religious education to Catholic youth, and by showing, both in theory and practice, what that religion is. If Protestants will not send their children to a school conducted on such principles, that is no reason why we should deprive the children of Catholics of a truly Catholic education. Were it not for the immigration into this country, the Catholic religion would long since have been extinct; at least it would not have increased its numbers. The principal cause of this melancholy truth is,—that the education of the Catholic youth has been, in a great measure, neglected. We are aware, on what delicate ground we tread; but we must take this opportunity of expressing a wish, that circumstances permitted us to have truly Catholic schools, from which religion would not only be excluded, but, would be the predominant principle of the whole system; and the practices of which would frequently recur, that thus the Catholic youth might become habituated to the duties he is in after life expected to discharge. We would wish to see the experiment of an exclusively Catholic College tried in circumstances favorable to its success; as we regard this as the best, and every way most unobjectionable means of promoting religion BY education; instead of making this handmaid of heaven auxiliary to objects of comparatively minor importance.—*Catholic Herald.*

From the Church.

SCOTTISH EPISCOPAL CHURCH.

We have been favored with the following extract of a letter from a clergyman of the Scottish Episcopal Church to his friend in Canada, which gives a pleasing view of the prospects of this long depressed, and venerable branch of CHRIST's Catholic Church:

"Intimately connected as the outward decency and respectability of the Church are with her usefulness, you will rejoice to hear of the steps that have been taken since you left, for the more decent maintenance of her clergy. I allude to our new Church Society, which is succeeding beyond our most sanguine expectations. Last year the incomes of the clergy were raised to £80; a very great matter, when you think of what some of them had before. This year the same *minimum* has been kept up, and considerable sums have been distributed for enabling aged clergymen to procure assistants, for building chapels, &c. From the relief this Society has given to the Episcopal fund, the trustees have been enabled to double the allowance to the bishops, or nearly so—altogether the Church Society this year distributed £1500, and funded £1300. If it shall meet with the same support in future years, it will prove a means of great usefulness. Already it has cheered the hearts of many, who hardly knew, although they were satisfied with the merest necessaries of life, how, as we say, to make the two ends of the year meet. You will have heard of the Bill passed last year for removing the remaining restrictions of the Penal laws, or nearly so. We are now allowed to officiate occasionally in England, and thus clerical communion is established between the two Churches. Some speak of this as a piece of late and niggard justice, but I know, that the heads of the English Church could not venture to go the lengths in our favor that they wished. As a first instalment we shall be pleased with it. Indeed I am disposed to look at it in a more favorable view than some do. It is of great importance to have got our Episcopacy and the jurisdiction of our bishops recognized by Parliament. No one can now sneer at the name of Scotch Bishops. Then as to full communion—this affects the English Church, not us. THEY cut themselves off from us by their political arrangements,—not WE from them. I am happy however to say that great interest is now taken in England, in the state of our Church. We have many more warm-hearted friends there, than we had some few years ago. Perhaps their difficulties and troubles are making them look more steadily to the nature of the Church as a religious society, independent of any political considerations. In consequence, its Catholic and Primitive order and faith, the only true bonds of union, are becoming better understood. You cannot think what exertions are making by the clergy and laity of the Church in England. They seem to be rousing themselves in earnest, and as a natural consequence, the Church is gaining on the hearts of the people. To return to ourselves, there have not lately been a great many changes among us. Bishop Gleig died in the spring, and as you know, the Rev, David Moir succeeded him in the Diocese of Brechin. The Primate is, I regret to say, in a very poor state of health, but he is yet able to deliver his usual course of lectures to the young men preparing for the ministry. Some new chapels have been lately built—a very beautiful one is just about completed at Portsoy, where Mr. Cooper has the charge; a new one is building at Fraserburgh in connexion with a monument to good Bishop Jolly, now executing by Mr. Alexander Ritchie, our distinguished Scottish sculptor, and pupil of the famous Thorwaldsen at Rome; and at Alloa and Inverness, they have also erected new churches."

From another letter received recently from Scotland by our correspondent, we are also happy to learn that the proposed Scottish Episcopal University is in progress, under high auspices, and that the eminent Scottish architect, Mr. John Henderson of Edinburgh, has been engaged to prepare the necessary plans for the building, which it is stated will be on a scale calculated to increase the attractions of the far-famed metropolis of Scotland, and to reflect additional lustre on the reputation of the architect.

THEOLOGY FOR THE PEOPLE.
Just published and for sale by D. BRUNNER, No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.
Oct. 3—tf

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

VALUABLE OXFORD REPRINTS.
RECEIVED PER LATE ARRIVALS,
FOR SALE BY
D. APPLETON & CO.,
At their Theological and Classical Bookstore,
200 BROADWAY.

LITURGY, Episcopacy, and Church Ritual, three Speeches, by Dr. Wm. Laud, Archbishop of Canterbury, and Martyr; 1 vol 18mo.
2. The Private Devotions of Dr. Wm. Laud, Archbishop of Canterbury, and Martyr; 1 vol 18mo.
3. The Autobiography of Dr. Wm. Laud, Archbishop of Canterbury, and Martyr; 1 vol 18mo.
4. Selections from the Works of Richard Hooker, by the Rev. John Keble, M. A.; 1 vol 18mo.
5. Godly Meditations upon the Most Holy Sacraments of the Lord's Supper, by Christopher Sutton, D. D., with a preface by J. H. Newman, B. D.; 1 vol 18mo.
6. Advice to a Friend, by Simon Patrick, D. D., some time Lord Bishop of Ely.
7. A Book for Beginners, or a help to Young Communicants; by Simon Patrick, D. D., 1 vol 18mo.
8. A Vindication of the Church of England from the Errors and Corruptions of the Church of Rome, by Dr. George Bull, D. D., late Lord Bishop of St. Davids, 1 vol. 18mo.
9. Parochialia, or Instructions to the Clergy, by Thomas Wilson, D. D., Bishop of Sodor and Man; 1 vol 18mo.
10. A Treatise on the different Degrees of the Christian Priesthood, by Hadrian Saravia, late Prebend of Canterbury and one of the translators of the Bible; 1 vol 18mo.

STAMMERING CURED,
And Instruction given in Elocution.

DR. COMSTOCK'S Vocal Gymnasium and Lyceum for Elocution, (Philadelphia,) is open from the first of September till the last of June—July and August being vacation months. All desirous of instruction, either for the cure of STAMMERING, LISPING, &c., or for improvement in ELOCUTION, may learn the conditions of ANDREW COMSTOCK, M. D., No. 100 Mulberry (Arch) st. Philadelphia.

Dr. Comstock's Remarks on Stammering, certificates of Cures, and the numerous recommendations which he has obtained of his System of Vocal Gymnastics, are appended to his Circular, which shall be sent to any one who may wish to learn more upon the subject of his Institution. Satisfactory references will be given in the principal cities throughout the Union.
Jan 9—4m$

A PEW FOR SALE IN ST. JOHN'S CHAPEL.
PEW No. 9, eligibly situated in St. John's Chapel, for sale. Inquire at this office. Jan. 23—tf.

MUSIC TUITION.
WM. PEASE, (from London,) Organist, Professor and Teacher of the Piano Forte, Organ and Singing; respectfully informs the Ladies and Gentlemen of this city, that he continues to give instructions on the Piano Forte, Organ, and in Singing.

Having received his Musical education in the city of London, under the best Masters; and been an Instructor of Music (in this country for the last eighteen years) he hopes by unremitted attention, to give perfect satisfaction, and to receive a liberal share of patronage.

Communications will be received at Joseph F. Atwill's Music Saloon, 201 Broadway; Frederick C. Unger's, 385 Broadway, (late Samuel C. Jollie's,) and at the subscriber's residence, No. 169 BARROW-ST., 3d DOOR FROM HUDSON.

References.
Rev. James M. Mathews, D. D.; Rev. John M. Macauley; J. D. Keese, Esq.; H H Reynolds, Esq.; Rev. Samuel Seabury, D. D.; Henry Havens, Esq.; James B. Wilson, Esq.; B. A. Mumford, Esq., and Timothy Clough, Esq.
Feb. 6.

PRAYER BOOKS.
PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

REV. F. H. CUMING'S SERMON.
THE Forms of the Church not promotive of formality in Religion. By the Rev. F. H. Cuming, A. M., Rector of St. Andrew's Church, Ann Arbor. Price 12 1-2 cents—for sale wholesale and retail by
SWORDS, STANFORD & CO.
Feb. 13.

CHURCH AND PARLOR ORGANS.
GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:
The GOLD MEDAL of the American Institute for the best Organ, 1838.
The GOLD MEDAL of the American Institute for the best Organ, 1839.
The SILVER MEDAL of the Mechanics' Institute for the best Organ, 1839.
Sept. 29, 1840. eow6m

CHURCH ALMANAC.
THE Tract Society have published a small New Edition, on superior paper, and handsomely bound, for sale at 31¼ and 37½ cents each, with a liberal allowance to the Trade.
Depository, 28 Ann street,
Jan. 9. THOS. C. BUTLER, Agent.

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

ENGLISH, CLASSICAL, AND RELIGIOUS EDUCATION.
THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

Three vacancies have now occurred, which he desires to fill with boys of good dispositions under the age of thirteen years.

Children intrusted to his care, are circumstanced, in most respects, as they would be at home, subjected to the supervision of their parents, and under the instruction of private tutors.

His place of residence, White Plains, Westchester Co., N. Y., a very pleasant and healthy village, is distant 27 miles from the city.

TERMS—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. For additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 3—tf

R. S. H. GEORGE,
THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union.
March 28. tf

DELAWARE ACADEMY.
REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or into business. The studies embrace the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed, tuition for any or all of the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution with an excellent character as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.
AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

UNIVERSITY GRAMMAR SCHOOL.
IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

PUBLISHED, AND FOR SALE BY THE
GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,
DEPOSITORY, NO. 28 ANN STREET, NEW YORK.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,		$4 00
Prot Epis S S Books, No. 1, per hundred,		1 75
" " " " 2,	"	2 00
" " " " 3,	"	2 75
" " " " 4,	"	5 50
Questions on the SS Books,	"	6 50
First Truths,	"	3 00
Catechism No. 1, (Scripture Catechism,)	"	1 75
Catechism No. 2, (Catechism broken into short questions and answers,)	"	3 00
Catechism No. 3, (Catechism enlarged by Bish Hobart,) stiff covers,	"	12 50
Catechism No. 4, (by Cuming,)	"	6 00
Lloyd's Catechism on the Evidences of the Bible,	"	4 00
Church Catechism,	"	1 50
Manual of Short Prayers for Children,	"	2 75
Duty to God,	"	0 50
Church Primer,	"	1 75
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